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ORIGINAL TEXTS AND COMMENTARIES

WITH

INTRODUCTION, TRANSLATION, NOTES, Etc.,

EDITED

WITH THE CO-OPERATION OF VARIOUS SCHOLARS

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Vol. II

तत्त्वार्थाधिगम सूत्र ।

TATTVARTHADHIGAMA SUTRA

(A TREATISE ON THE ESSENTIAL PRINCIPLES OF JAINISM)

BY

SRI UMASVAMI ACHARYA

EDITED WITH

INTRODUCTION, TRANSLATION, NOTES AND COMMENTARY IN ENGLISH

BY

J. L. JAINI, M.A.

Bar-at-Law, late Judge, High Court, Indore, Author of Outlines of Jainism, Jaina Law, Jaina Gem Dictionary, etc., etc., and Editor, Jaina Gazette

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INTRODUCTION ETC

This Volume contains 240 pages.

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PUBLISHER'S NOTE.

Of the few priceless jewels that have been rescued from loss and oblivion, the *Tattvârthâdhigama Sûtra* of *Sri Umâsvâmi Âchârya* is about the most valuable. It constitutes what might be termed the JAINA BIBLE and enjoys the distinction of being regarded as an authoritative work by all sections of the Jainas. In placing this volume before the public, the publisher hopes that it will remove a long-felt want for an English editition of such an authoritative Scripture.

ARRAH
20th September, 1920 } D. P. JAINA

HISTORICAL INTRODUCTION.

The author of *Tattvârtha Sûtra* is the most famous disciple of the universally worshipped saint, Kundakunda. This relationship between Kundakunda and Umâsvâmi is established by an inscription, No 108, written in 1365 Śaka, found at Śravana Belgola in Mysore (*Siddhanta Bhâskara* Nos 2 and 3, pp 117 and 122, also No 4, p 51. Cf also the Gurvâvali in Pândavapurana, by Śri Śubha Chandra about 1600 Vikrama Samvat.)

As Kundakunda was a Griddhapichcha, so his disciple Umâsvâmi also was called one. For in some MSS of *Tattvârtha Sûtra* a śloka is found appended in the end

तत्त्वार्थ सूत्रकर्त्तारं गृद्ध्रपिच्छोपलक्षितम् ।
वंदे गणीन्द्र संयातम् उमास्वामि मुनीश्वरम् ॥

The age of Kundakunda and Umâsvâmi is well established. The tradition is universal and is adverted to in all Jaina books found in Jaina Libraries all over. Old written MSS in the bhandaras of Jaipur and Idar also bear it out. (See also *Indian Antiquary*, Vol XXI, mentioned in Bhaskara No 1, pp 78 and 204)

The age was so correct as to the central tradition of Jainism that the works of these two Great Saints command universal acceptance and reverence, both from the Svetambaras and Digambaras.

Place of *Tattvârtha Sûtra* in Jaina Sacred Literature.

As to the 4 Divisions of Jaina Literature, Cosmology, History, Philosophy and Ritual, *Tattvârtha Sûtra* has its place in Philosophy (Dravyânuyoga)

As to the old non-extant Literature, *Tattvârtha Sûtra* has descended from the sixth Anga, Jnâtridharmakathâ, and the second *Purva*, Agrâyinî

As to extant Literature, it is nearly at the end of the submerged tradition of Vîra and Gautama's Word (about 600 B C), of the wisdom of the two *Bhadrabâhus* (400 B C), and then forms the first glorious successor of the great works of Kundakundâchârya (100 A D), and then looks forward about the same distance of time ahead to the learned and lucid Prâkrit Gâthâs of Śrî Nemi Chandra Siddhânta Chakravarti (1000 A D)

IMPORTANCE AND SANCTITY OF TATTVĀRTHA SUTRA.

The book contains only 10 short chapters, but its value is in inverse proportion to its size It is revered both by the Digambara and Śvetâmbara sections of the Jaina community The whole of Jaina philosophy is taught in it There is no Jaina doctrine or dogma, which is not expressed or implied in these aphorisms Verily *Tattvārtha Sûtra* is a sacred epitome of Jainism

It is recited by millions of mouths every day, in temples and in private houses Indeed, it is held that one recitation of this book brings as much pious merit as a fast of one day So it is said

दशाध्याये परिच्छिन्ने तत्वार्थे पठिते सति ।
फलं स्यादुपवासस्य भाषितं मुनिपुङ्गवै : ॥

It is deservedly the text-book of the religion of Tirthamkaras *par excellence* How great and authoritative it is recognised to be, will be further evident from the fact that it is perhaps the most commented-upon book in Jaina Literature No less than 31 commentaries of it are known to be extant now (See bibliography)

AUTHOR'S LIFE

Very little is known at present of the life of the Author His name was Umâsvâmi, or, according to the Śvetâmbara version, Umâsvâti His spiritual descent is given below

Serial No. of Saint		Name	Number of years that he was head of Jainism	From and to the year of Lord Vira, i. e., after Mahavira's Liberation 527 B. C.
		I—3 Kevali (for 62 years)		A. V.
1	1	Gautama Svāmi	12	1—12
2	2	Sudharmāchārya	12	13—24
3	3	Jambu Svāmi	38	25—62
		II—5 Sruta-Kevali (100 years)		
4	1	Visnudhara	14	63—76
5	2	Nandimitra	16	77—92
6	3	Aparajita	22	93—114
7	4	Gauvardhana	19	115—133
8	5	Bhadrabāhu I	29	134—162
		III—11 Ten-Pūrvi (181 years)		
9	1	Visākhachārya	10	163—172
10	2	Prostilacharya	19	173—191
11	3	Ksatriyāchārya	17	192—208
12	4	Jayasenāchārya	21	209—229
13	5	Nāgasenāchārya	18	230—247
14	6	Siddhārthāchārya	17	248—264
15	7	Dhritisenachārya	18	265—282
16	8	Vijaya (sena) āchārya	13	283—295
17	9	Buddhilingāchārya	20	296—315
18	10	Devāchārya	14	316—329
19	11	Dharmasenāchārya	14	330—343
		IV—5 Eleven Angins (123 years)		
20	1	Naksatrachārya	18	344—361
21	2	Jayapalāchārya	20	362—381
22	3	Pandavāchārya	39	382—420
23	4	Dhruvasenachārya	14	421—434
24	5	Kamsāchārya	32	435—466
		V—4 Minor Angins (99 years),		
25	1	Subhadrāchārya	6	467—472
26	2	Yasobhadrāchārya	18	473—490
27	3	Bhadrabāhu II	23	491—513
28	4	Lohāchārya	52	514—565
		VI—5 One Angins (118 years)		
29	1	Arhadbali	28	566—593
30	2	Maghanandi	21	594—614
31	3	Dharasena	19	615—633
32	4	Puspadanta	30	634—663
33	5	Bhūtabali	20	664—683

Name	Became Pontiff on		Remained Pontiff for	A V From and to
Guptigupti	Phâguna Sudi 14, Saka	26	10 years	688—698
Mâghnandi	Asvina „ 14,	36	4 „	694—697
Jina Chandra	Phâguna „ 14,	40	9 „	698—706
Kundakunda	Pausa Badi 8,	49	52 „	707—758
Umâsvâmi	Kântika Badi 8,	101	40 years 8 days	759—799

It is known that Umâsvâmi renounced the world at the early age of 19 years He remained an ascetic for 25 years Then he became the head of ascetics (Âchârya) From these we get the following brief sketch of dates in his life

Event	Year A V	Saka era	A D
Birth	714	57	135
Renunciation	733	76	154
Became Pontiff	758	101	179
Death	798	141	219

I must emphasise one point here These dates are not to be relied upon as absolutely correct For according to different Pattâvalis there are different dates, and a discrepancy of a few years is inevitable Therefore the dates must be taken to be rough and provisional The sequence of the tradition, however, is acknowledged and may be relied upon thoroughly

According to Śvetâmbara tradition, Umâsvâti was a pupil of Śrī Ghosanandi Ksamana, who was a pupil of Vâchaka-mukhya Śiva Śrī In the *Sarva Darśana Saṁgraha* of Mâdhavâchârya he is called Umâsvâti Vâchakâ chârya

The name of his father was Svâti, that of his mother Vâtsî or Umâ He was born in the town named Nyagrodhika He composed this great work in Kusumapura or Pâtaliputra, modern Patna in Bihar and Orissa

It is also related that once he made a stone-image of Sarasvatî the goddess of learning, speak.

HISTORY OF COMPOSITION

A very interesting story is told of how this Great Gem of a Jaina sacred book came to be written

In Gujarat (Saurâstra) there lived a Jaina layman, Dvaipayaka He was a very pious man and withal learned in Jaina religious lore He was anxious to write some really great Jaina book But worldly cares forbade the execution of such an unworldly undertaking To conquer this obstacle, he made a vow not to take his food unless he had made at least one aphorism every day Thus if he missed adding one aphorism to his book any day he had to go fasting for that day For the theme of his book he took *Liberation* And put his resolve that very day in practice He thought out and made the first aphorism as दर्शन ज्ञान चारित्राणि मोक्ष मार्गः Belief-knowledge-conduct (united constitute) the path to Liberation Fearing lest he should forget it, he transcribed it upon a side of a pillar in his house

Next day Dvaipayaka chanced to go away from his home on some business In his absence his house was visited by a Saint

The wife of Dvaipayaka, herself a pious woman, received the Saint and entertained him The Saint's eyes fell upon the aphorism on the pillar He thought over it for a moment and then added the word सम्यक् before it, and departed

When Dvaipayaka returned and saw the correction in his aphorism, he questioned his wife She had not seen the Saint do it, and said so, but suggested to the husband that it must have been made by the Saint

The layman-author on this ran at once to find out the noble Saint to whom he was indebted for such an invaluable and radical correction He came upon an order of monks at the outskirts of the town and saw the head of the order sitting in his radiant peace He at once concluded that this must be the Saint He fell at the feet of the Saint and made a most humble and heart-felt entreaty that the work was beyond his poor layman's wits and that the saint should oblige him and the world by completing the book, the first aphorism of which had been corrected by the Saint in such a providential manner The Saint was moved by compassion and finished the book

This Saint was none other than our *Umāsvāmi*, and the completed book is *Tattvārtha Sutra*

PLAN AND SCOPE

There are several ways in which the contents of *Tattvārtha Sūtra* can be considered. Three are given below.

I

There are 10 Chapters.

The first gives (1) the Goal (Moksa, Liberation), and the Path (Mārga) to it, as the holy Trinity of Right Belief, Knowledge and Conduct;

(2) the definition and divisions of Right belief, and its subject-matter, the 7 Principles (Tattva),

(3) the 4 Connotative Aspects (niksepa), the 2 kinds of knowledge, the 6 and 8 modes of knowing, consideration or exposition,

(4) the 5 kinds of Right and the 3 kinds of Wrong knowledge,

(5) the differences due to different standpoints, (Naya).

The second, third and fourth give an account of the embodied soul (samsārī jiva), specially of soul, embodied soul, bodies, cosmology, the Lower, Middle and Higher regions.

The fifth gives an account of the non-soul (Ajīva), i.e., the Substances (Dravya).

The sixth, seventh, eighth, ninth and tenth give an account of the combined soul and non soul (jīvājīva), how the non-soul flows into and binds the soul, how the inflow can be stopped and non-soul shed and ultimately final liberation attained.

II

Thus really the topics of Jainism are three: the soul-non soul (Jīvājīva), the non-soul (Ajīva), and the pure soul (jīva).

Thus the first chapter being introductory and descriptive of knowledge etc., the pure soul is dealt with in the 10th, the non-soul in the 5th, and the soul-non soul or embodied soul in all the other, i.e., the 2nd, 3rd, 4th, 6th, 7th, 8th, and 9th, chapters.

III

Thus we may sum up the basic analysis in the two categories: soul and non soul (Jīva and Ajīva), which take up the 10th and 5th chapters respectively, the rest of the book being the necessary auxiliary to a consideration of a combination of the two. From this point of view the key-title to *Sutraji* may be "*Jīvājīvam davvam*" (soul and non-soul are the substances), which open the great *Dravya Samgraha* written a millennium later by Śrī Nemichandra Siddhānta Chakravarti which is now published as Volume 1 of the Sacred Books of the Jainas Series by the Central Jaina Publishing House, ARRAH.

ANALYSIS OF TATTVARTHA SUTRA.

The book is an exposition of the 7 Principles of Jainism, i e, the 7 *Tattvas*

The opening *Sutra* serves the purpose of an Introduction, Justification and Recapitulation of the whole book It was necessary to indicate the position of the Principles (*Tattva*) in the whole range of Jaina Knowledge They are the subject-matter of right belief, and the relation of the two cannot be appreciated fully, unless we consider the position of right belief in the scheme of Jaina philosophy This position is indicated by the first Sutra This brings us to the Justification also The first purpose of everything Living is Happiness to be worth anything must be eternal, faultless and independent Such happiness is identical with the Jaina conception of Liberation Right belief in and right knowledge of the 7 Principles, along with a life led in the light of the knowledge, and firmly established on the basis of the belief is the sole threefold path of final and everlasting deliverance Thus the first Sûtra is a justification of the book which deals with these basic principles of belief and action It is also a Recapitulation, because the whole book can easily be seen to be merely an expansion of the various aspects, details and developments of this mighty and all comprehensive Sutra of Jainism

The ground-plan of the book itself admits of analysis as follows

The whole book consists of 357 Sûtras, divided into 10 chapters with 33, 53, 39, 42, 42, 27 39, 26, 47, and 9 Sutras respectively

CHAPTER I

Sutra 1 introduces the Subject
" 2 defines Right Belief
" 3 gives the two means of acquiring Right Belief
4 develops the definition of Right Belief and gives the names of the 7 Principles
" 5 gives the 4 different senses in which these names may be employed
1-8 develop the modes of acquiring *Adhigama* (Right Knowledge)
Sutra 6 gives the two means of acquiring it
" 7-8 give the modes of employing these two means
9-32 deal with *Pramâna* the first means of acquiring knowledge (*Adhigama*)
Sutra 9 12 classify and name the *pramânas* or 5 kinds of knowledge
13 19 deal with Sensitive Knowledge, (*Mati jñana*), the first kind of knowledge
Sutra 13 gives the *Nirdesa*, definition or description of Sensitive Knowledge
14 gives the *Sadhana* or means of acquiring it
15 gives the *Vidhana*, or divisions of it
16 gives its sub-division and thus the *Sankhya* or number of it
17 limits the Scope of these sub divisions
" 18 19 give the exception

Sutra 20 refers to Scriptural Knowledge (*Sruta jñâna*)
" 21-22 refer to Direct Visual knowledge (*Avadhi jñâna*)
" 23-25 refer to Direct Mental knowledge (*Manah paryâya jñana*)
26-29 deal with the subject matter of the 5 kinds of knowledge
Sutra 26 of Sensitive and Scriptural
" 27 of Direct Visual
" 28 of Direct Mental
29 of Perfect (*Kevala*)
" 30 gives the extent (*Alpa-Bahutva*, Less or more), combined with number (*Sankhya*), and habitat (*Svamitva*) of the 5 kinds of knowledge
31-32 deal with wrong knowledge
Sutra 31 gives its three kinds
" 32 defines wrong knowledge
" 33 deals with *Naya*, the second means of acquiring *Adhigama*, or knowledge

CHAPTERS II-IV (General analysis)

Chapters II III & IV deal with the first Principle only namely, with *Jiva* (the Living Substance) or Soul

Chapter II treats of Soul generally, of its nature, differentia, classifications, processes of incarnation bodies, and sex It treats of Life here and hereafter in the world

Chapter III treats of the hellish, human and sub-human beings and of the regions occupied by them

Chapter IV treats of the various orders of celestial beings, and of the regions in which they live

CHAPTER II

Sutras 1 to 7 deal with the thought-nature of *Jiva*
Sûtra 1 gives the classes of thought-natures
Sûtra 2 gives the number of sub divisions
Sûtra 3 names the sub-divisions of 1st thought nature
Sûtra 4 „ „ 2nd
„ 5 „ „ 3rd
„ 6 „ „ 4th
„ 7 „ „ 5th

Sutras 8 9 give the differentia of *Jiva*
Sûtra 8 names it
„ 9 classifies it
Sûtra 10 classifies the Jivas into Mundane and Liberated
Sutras 11-24 deal with the Mundane Souls
Sutra 11 and 12 give their classes
Sûtra 11 According to whether they have mind or not
Sutra 12 According to the number of their senses —*Sthavara* with one sense *Trasa* with more
Sûtra 13-20 deal with this
Sûtra 13 gives kinds of *Sthavara*
Sutra 14 gives kinds of *Trasa*
Sutra 15-20 deal with the senses
Sutra 15 gives their number
„ 16 gives their 2 classes
„ 17 subdivides the 1st class
„ 18 subdivides the 2nd class
„ 19 names the senses
„ 20 subdivides their functions
Sûtra 21 gives the function of mind
Sutras 22 and 23 give the *Svâmitva* of the senses
Sutra 22 of 1 sense
„ 23 „ others
Sutra 24 gives the *Svamitva* of mind
Sutras 25-30 deal with the transition of the soul from one condition of existence to another
Sutra 25 gives the concomitant of transmigration
Sutra 26 gives the character of transmigration
Sutra 27 gives the character of Liberated souls
Sutra 28 gives the character of Mundane souls
Sutras 29-30 give the time of transmigration
Sutras 31-35 deal with the different kinds of birth
Sutra 31 gives the kinds
„ 32 „ „ different embryos
„ 33 „ „ *Svâmitva* of 2nd kind of birth.
„ 34 „ „ „ 3rd
„ 35 „ „ „ 1st
Sutras 36-49 deal with the various bodies
Sûtra 36 gives names of bodies
„ 37 „ their distinctions
„ 38-39 „ „ constitution
„ 40-41 „ the capacity of the last 2 bodies
„ 42 „ „ *Svâmitva* „ „ „ „
„ 43 „ „ number of bodies with a Soul
„ 44 „ a special quality of the "last body"
„ 45 48 „ the *Svâmitva* of the bodies
„ 49 deals with the 3rd body
Sutras 50-52 deal with the sexes of the different *Jivas*
Sûtra 53 names the *Jivas* whose mundane life cannot be cut short

CHAPTER III

Sutras 1-6 describe the hells
Sutra 1, names the 7 earths i e, the 7 parallel planes of earth below ours
„ 2, gives the number of hells in each earth
„s 3-5, describe the hellish beings
„ 6, gives their ages
Sutras 7-39 describe the *Madhya Loka* or middle regions, the abode of human and subhuman beings.
Sûtra 7 names the Oceans and continents
„ 8 gives their form and dimensions
„s 9-32 deal with *Jambudvipa*, the central continent, which contains us
Sûtra 9 gives its dimensions
„ 10 „ „ 7 divisions
„ 11 „ „ 6 mountains, which make the 7 divisions
„s 12-13 describe the mountains
„ 14 names the 6 Lakes on them
„s 15-16 give the dimensions of the 1st Lake.
„ 17 describes the island in it
„ 18 gives dimensions of other lakes and islands
„ 19 describes the goddesses of the 6 islands
„ 20 names the 14 rivers which rise from the 6 lakes and traverse the 7 divisions, 2 in each division
„s 21-22 name the direction in which the rivers flow and fall into the Ocean
„ 23 gives the number of their tributaries
„ 24 gives the dimensions of the 1st division

Bharat Kshetra

Sutra 25 gives the dimensions of the other divisions and mountains of the southern half of *Jambudvipa*
„ 26 describes the Northern half
27 describes the conditions of life etc in the 1st and last, i.e., the extreme North and South divisions of *Jambu-dvipa*
„ 28 describes the condition of life etc in other divisions
s 29-30 describe the age of beings in 6 *bhoga bhumis* of *Jambu-dvipa*
31 describes the age of beings in *Videha*
„ 32 gives the proportion of *Bharata ksetra* to *Jambudvipa*
Sutra 33 deals with the next continent *Dhataki Khanda*
„ 34 deals with the nearest half of the next continent *Puskaravara-dvipa*
35 limits the habitat of man
36 classifies him
37 names the divisions, where man has to work for his living, i e, the *Karma bhumis*
38 gives the maximum and minimum age of human beings
„ 39 gives the maximum and minimum age of Sub human beings

CHAPTER IV

Sūtra 1 gives the 4 orders of Celestial beings
„ 2 „ „ thought-colours of the 1st 3 Orders
„ 3 „ „ number of the classes of the 4 Orders
„s 1 6 describe the grades in these Classes
s 7-9 „ their sexual life
10 names the classes of Residentials (1st Order)
11 Peripatetics (2nd Order)
12 Stellars (3rd „)
13-15 deal with the Stellars
16 26 „ „ Heavenly Order (4th)
Sutras 16-17 give 2 main divisions of them
18 19 „ their names and positions
20-21 „ characteristics age, power faculties, etc.
22 gives their thought-colours
23 gives the limits of the 2 divisions

Sūtra 35-36 gives minimum „ „ hellish beings
„ 37 gives minimum „ „ Residentials
„ 38 gives minimum „ Peripatetics
„ 39 gives maximum „ Peripatetics
„ 40 gives maximum „ „ Stellars
„ 41 gives minimum „ „ Stellars
„ 42 gives age of *Laukantikas*

CHAPTER V

It treats of the Ajīva (Non-Soul) *Tattva*

Sutras 1-3 give the 5 *Astikāyas*, which are *Dravyas* also
„ 4-7 describe them, *Nirdesa*
„ 8-11 give the *Sankhya*, number of their *pradesas*
„ 12-16 give their *ksetra* and *sparśana*
„ 17-22 give their functions
Sutra 23 gives the definition (*Nirdeśa*) of matter
„ 24 gives the kinds of conditions of matter
„ 25 gives the 2 kinds (*vidhāna*) of matter
„s 26-28 give the Cause (*sādhana*) of the 2 kinds
„ 29-30 give the definition of Substance
„ 31 gives the meaning of Permanence
„ 32 gives the mode of dealing with contradictory attributes in the same substance
„ 33-37 give the rules of atomic combination to form molecules
„ 38 gives another definition of Substance
„ 39-40 deals with Time as a Substance
„ 41 defines Attributes
42 „ Modifications

Chapters VI and VII deal with Āsrava or Inflow

CHAPTER VI

It deals with Ā-srava generally
Sūtras 1—2 define inflow in its 2 aspects of Subjective (*Bhāva*) and objective (*Dravya*) Inflow
3 classifies Inflow into Merit and Demerit Inflow (P... ...

Sûtra 9 gives nirdesa and vidhâna of Ajivadhikarana
„ 10-27 give cause of Asravas of the 8 Karmas
Sûtra 10 gives the Sâdhana of knowledge and conation-obscuring Karmas
„ 11 gives Sâdhana of Pain-feeling Karmas
„ 12 gives Sadhana of Pleasure-feeling Karmas
„ 13 gives Sâdhana of right-belief-deluding Karmas
„ 14 gives Sâdhana of right-conduct-deluding Karma
„ 15-21 gives Sâdhana of age Karmas.
Sûtra 15 of hellish beings
„ 16 „ sub-human „
„ 17-19 „ human „
„ 20 21 „ celestial „
„ 22-24 gives Sâdhana of Body-making Karmas.
Sûtra 22 for (bad) asubha Karmas
„ 23 „ (good) subha „
„ 24 „ Tirthankara „
„ 25-26 gives Sâdhana of family-determining (Status)
„ 25 for low-family-determining (Status)
„ 26 for high-family determining status
„ 27 gives Sâdhana of Obstructive Karmas

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Sutra 1 gives Nirdesa and 5 vidhânas of Vrata (bow)
„ 2 „ 2 Vidhanâs „ „
„ 3 „ 5 Sâdhanas for each vow
„ 4-8 „ the kinds of 5 Sadhanâs
Sutra 4 „ „ „ „ „ for 1st vow
„ 5 „ „ „ „ „ 2nd „
„ 6 „ „ „ „ „ 3rd „
„ 7 „ „ „ „ „ 4th „
„ 8 „ „ „ „ „ 5th „
„ 9-12 „ more Sâdhanâs
„ 13 „ Nirdesa of subject-matter of 1st vow
„ 14 2nd „
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„ 2 Nirdesa of „
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„ 2 six Sâdhanas of „
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„ 4 Nirdesa and Vidhana of 1st Sâdhana
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„ 6 „ 3rd
„ 7 „ 4th
„ 8-17 deal with the 5th Sâdhana
Sutras 8 gives Nirdesa
„ 9 „ Vidhâna
„ 10-12 „ Svamitva
„ 13-16 „ Sâdhanâ
„ 17 „ Sthiti and Adhikarana
„ 18 Nirdesa and Vidhanas of 6th Sâdhana
„ 19-44 deal with the 7th Sâdhana (Tapa)
Sutra 19 Nirdesa and 6 Vidhânas of External austerity (Tapa).
„ 20 „ „ „ Internal „
„ 21-25 Vidhanas of 5 „ „ „
„ 22-26 Nirdesa and Vidhânas of these five Vidhânas
„ 27 Nirdesa and Svâmitva, and Sthiti of the 6th Internal tapa, i e Concentration
„ 28-4 Vidhânas of Concentration
„ 29 Nirdesa of the 4 „ „ „
„ 30 33 „ and Vidhâna of the 1st or Arta concentration
„ 31 Svamitva,
„ 35 Nirdesa, Svâmitva and Vidhâna of 2nd
„ 36 „ „ and Vidhâna of 3rd
„ 37-8 Nirdesa, Svâmitva and Vidhana of 4th
„ 39 Names of 4 Vidhânas of 4th.
„ 40 Sâdhana and Adhikarana of these 4 Vidhânas
„ 41-44 Nirdesa of the first two of these 4 Vidhanas
„ 45 give Svâmitva and Sthiti of Shedding
„ 46 Nirdesa and Vidhâna of Nirgrantha
„ 47 Sadhanâ of Nirgrantha.

CHAPTER X

Sutra 1 Sâdhana of Perfect Knowledge
„ 2-4 „ and Nirdesa of Liberation
„ 5 Adhikarana of Liberation
„ 6-8 Sâdhana of this Adhikarana
„ 9-12 Sâdhana and Vidhânas of Liberated Souls

THE SCOPE OF THE BOOK

As to the Scope of the contents of the different chapters, the following analysis may be useful

CHAPTER I

Sûtras 4, 5, 6, 7, 8, Categories and Predicables, etc, *Logic*
, 9-33 *Pramâna Psychology, Induction, Deduction, Logic*

CHAPTER II.

, 1-10 *Metaphysics*
,, 11-12 *Psychology* 13 22 *Mineralogy Physics, Zoology, Botany*
15-20 *Physiology and Anatomy*
21-24 *Psychology*
25 *Zoology Psychology*
, 25 30 Transmigration (*Theology*).
, 31-35 *Embryology* (*Theology—Hellish and Celestial-beings*)
36 49 *Physiology, Anatomy, Theology* (Angels) *Physics* (Electric body)
50 53 *Physiology* ,, ,,

CHAPTER III

1 *Mineralogy* and *Geology*
, 2 6 *Theology* (Hells)
7-35 *Geography* 36-89 *Anthropology*

CHAPTER IV

,, 1-12 *Heavens Theology*, and *Astronomy* (12 13, 14, 15)

CHAPTER V

Metaphysics, Physics, Chemistry (25-28) *Space* 1, 4, 6, 7, 9, 12, 18. *Matter* 1, 4, 5, 10, 11, 14, 19, 20, 23, 28, 33, 37
Time 22, 39, 40 *Heat* 23
Motion } 1, 4, 5, 7, 8, 13, 17. *Light* 23, 24
Rest } *Sound* 24 19
Soul 3, 8, 15, 16 21
Substance 29, 30, 31 32, 38, 41, 42

CHAPTER VI

Psychology—Connection between mind and matter (The mighty influence of the mind on matter)

CHAPTER VII

Ethics in the light of *Psychology*

CHAPTER VIII

Physics and *Psychology* Kinds and Character of connection between mind and matter.

CHAPTER IX

Asceticism in the light of *Psychology* and *Physico Psychology*

CHAPTER X

The GOAL

BIBLIOGRAPHY

The following versions and Commentaries of *Tattvartha Sūtra* are known to exist —

The Digambara texts, etc

1 Gandhâhasti Mahabhâsya, by Śrî Samantabhadra Svami It contains 84,000 Ślokas or verses

This text is not available But about a century ago, all great writers and scholars referred to it as existing

The text is preceded by a Benediction (Mangalâcharana) by the author, which consists of 115 verses This itself makes a book, published as *Devāgama Stotra* or *Âpta Mimamsa* This has been commented upon Bhattakalanka's commentary is called *Âstasati*, that by Vidyanandi, *Asta sahasri* It is praised by logicians and philosophers *Samanta Bhadra Svâmi* flourished in 125 Śaka year In *Ârâdhanâ kathâ kosa* a description of his life is given

2 Sarvârthasiddhi tika, by Śrî *Pujyapâda Svâmi* It contains 5,500 Ślokas or verses

This book has been printed, and is available everywhere

Pujyapâda Svâmi was a preceptor of the order of ascetics, called *Nandisamgha*

He is also known as Devanandi or Jinendrabuddhi The author of Ganaratna Mahodadhi gave him the name of Chandragomi His date of birth, as stated in the Pattâvalis, is the 10th of Jeth Sudi, 308 Śaka year Jainabhiseka, Samâdhisataka, Chikitsâ Śâstra and Jainendra Vyâkarana are his works

3 Râjâ Vârtikalamkâra, by Śrî Bhattâkalamka It contains 16,000 slokas or verses In the 6th century of the Śaka era, Śrî Bhattâkalamkadeva was born in a village, named *Khet* He gained perfection in Logic He defeated by his arguments Târâ Devi, in the court of Raja Himasitala This story is well-known Akalamka Deva was the preceptor of the order of Deva Samgha, and was given the title of Bhatta There are several preceptors of his name But Astasatî, Brihatrayî and Laghutrayî are his productions

4 Ślokavârtikalamkara, by Śrî Vidyanandi. It contains 18,000 slokas or verses

He was born in 681 Saka year His work, named Astasahasri, on Logic, is very beautiful

5 Śrutasâgarîtîkâ, by Śrî Śrutasâgara Sûri It contains 8,000 Ślokas or verses He lived in 1550 Śaka year His commentary on Yasastilakachampû, named Yasastilakachandrikâ, is marvellous

6 Tattvarthasya Sukhabodhinîtîkâ, by Śrî Śrutasâgara

7 Tattvarthatîkâ, by Śrî Vibudhasenâchârya It contains 3,250 slokas or verses

8 Tattvaprakâśikâ Tikâ, by Śrî Yogîndradeva

9 Tattvârtha Vritti, by Śrî Yogadeva Grihasthâchârya

10 Tattvârthatikâ, by Śrî Lakâsmîdeva Grihasthâchârya

11 Tatparya tattvârâthatîkâ, by Śrî Abhayanandi Sûri He was born in 775 Śaka year He wrote a 'Revised and enlarged edition of Jainendra Vyâkarana'

12 Tattvârthasûtra Vyâkhyâna, in Canarese language It belongs to His Holiness Lakshmîsena Bhattâraka Pattâchârya, and is kept in his library box No 14

Text with Commentaries

13 Sarvârtha Siddhi bhâsya, by Pandit Jayachandraji It contains 10,000 slokas or verses

14 Arthaprakasika, by Pandit Sada Sukha Dasaji It contains 10,872 slokas or verses

15 Râjavârtika, by Pandit Fatehlâlji and Pandit Pannalalji

16 Sutra dasâdhyâya (according to Srutasâgara), by Pandit Tekachandraji

17 Sutra dasâdhyâya vachanika, by Pandit Jayantaji It contains 4,270 slokas or verses

18 Sutra dasadhyâya vachanika by Pandit Shivachandrajî It contains 4,000 slokas or verses

19 Sutra dasadhyaya vachanika, by Pandit Sadasukhaji It contains 1,900 slokas or verses

20 Sûtra dasadhyaya vachanikâ, by Pandit Fatehlalji

21 Sutra dasadhyâya vachanikâ, by Pandit Devidasaji

22 Sutra dasadhyâya vachanika, by Pandit Makarandaji

23 Sûtra dasadhyaya vachanika, by Pandit Prabha Chandraji

24 Sûtra dasadhyaya vachanikâ, by Pandit Bakhtawar-Ratanlalji

25 Sûtra dasâdhyaya (in verse), by Pandit Hiralâlji

26 Sûtra dasadhyaya (in verse), by Pandit Chhotey Lalji.

27 Tattvarthabodha (in verse), by Pandit Budhî Chandraji (Budhajana).

The Svetambara texts, etc

1 Gajagandhahasti Mahâbhasya, by Śrî Siddhasena Divakara Sri Siddhasena Divakara died in 500 A V., in a village, named Pratisthânapura (south) He is different from the Siddhasena mentioned in Mahapurânakâraka His famous works are 'Dvatrimsatikâ, Ekavimsatigunasthâna Prakarana, Śasvata Jinastuti and Kalyânamandirastotra

2 Sri Siddhasena ganirachita tikâ It contains 18,282 slokas or verses

3 Tattvârthatîkâ, by Śrî Haribhadra Suri It contains 11,000 slokas or verses It is said that this work was undertaken by Haribhadra Suri, but was completed by his famous disciple, Yasobhadra Sûri.

4 Sabhâsvatattvârthadhigama, by Sri Umâsvâti Vachaka

Victory to Jaina Siddhanta !!!

तत्वार्थ-सूत्रम् ।

TATTVÂRTHA SÛTRAM.

First Adhyâya.

SÛTRA 1

सम्यग्दर्शनज्ञानचारित्राणि मोक्षमार्गः ॥ १ ॥

Samyagdarśana jñânachâritrâṇi mokṣa-mârgaḥ—(I)

सम्यग्दर्शन Samyagdarśana, Right Darsana (belief) सम्यग्ज्ञान Samyagjñâna, Right Jñâna (knowledge) सम्यक् चारित्र Samyak Châritra, Right Châritra (conduct) मोक्षमार्ग Mokṣa-mârgaḥ, the path to liberation.

1. Right belief, (right) knowledge, (right) conduct, these (together constitute) the path to liberation

COMMENTARY

Right Belief, Right knowledge and Right conduct are called the three gems (Ratna-traya) in Jaina works Each of these three can be considered in its three-fold aspect, viz, the subject, the object and the means For example, in right belief there is the believer, that which is believed and the means of belief. Similarly in right knowledge there is the knower, the

known and the means of knowledge and in right conduct we have the pursuer of conduct, the conduct itself and the means of conduct.

Every mundane soul is embodied and exists in combination with Karmas. In a pure soul this partnership between the soul and Karmas is dissolved. The soul attains liberation (Moksa). Then in self-absorption (Svasamaya) it enjoys for ever its own qualities consisting, among others, of the Infinite Quaternary (Ananta-chatustaya), *viz*, Infinite Conation, Infinite Knowledge, Infinite Power and Infinite Bliss.

The way to liberation on the attainment of which the soul will be freed from Karmas and possessed of the aforesaid qualities with others lies in right belief, right knowledge and right conduct To attain liberation all the three must be simultaneously pursued. The path may be compared to a ladder with its two side-poles and the central rungs or rounds forming the steps The side-pieces are right belief and right knowledge and the steps, gradual stages of right conduct We can go up the ladder only when all the three are sound The absence of one makes ascent impossible. Thus a simultaneous pursuit of right belief, right knowledge and right conduct is enjoined here †

Of those three, right belief is the basis upon which the other two rests It is an essential preliminary to right knowledge It is the cause and right knowledge is the effect Right knowledge always implies it. Similarly right conduct is preceded and caused by right knowledge, and implies both right knowledge and right belief For this reason, in the aphorism we find right belief mentioned first, then right knowledge and lastly right conduct †

In the Mss of Tattvârtha Sûtra generally found and used in Jaina temples, there are the following verses preceding the first aphorism evidently forming the Maugalâcharaṇa

त्रैकाल्यं द्रव्यषट्कं नवपदसहितं जीव षट् कायलेश्याः ।
पंचान्ये चास्तिकायव्रतसमितिगतिज्ञानचारित्रभेदाः ॥
इत्येतन् मोक्षमूलं त्रिभुवनमहितैः प्रोक्तमर्हद्भिरीशै ।
प्रत्येति श्रद्दधाति स्पृशति च मतिमान् यः स वै शुद्धदृष्टि. ॥

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† This is why the singular number is used in the word Moksa-mârga in the aphorism These three are not different paths but form together a single path c f

मार्ग इति एकवचननिर्देशः समस्तस्य मार्गभावज्ञापनार्थं तेन व्यस्तस्य मार्गत्वनिवृत्तिः कृता भवति (Pujyapâda's Sarvârtha siddhih

सिद्धे जयप्पसिद्धे चउविह आराहणा फलं पत्ते ।
वंदित्ता अरहंते वोच्छं आराहणा कमसो ॥
उज्जोवणमुज्जवणं णिव्वहणं साहणं च णित्थरणं ।
दंसण-णाण-चरित्तं तवाणमाराहणा भणिया ॥
मोक्षमार्गस्य नेतारं भेत्तारं कर्मभूभृताम् ।
ज्ञातारं विश्वतत्त्वानां वंदे तद्गुणलब्धये ॥

i e, "Three (Divisions of) Time, (Present, Past and Future), six Dravyas (substances),[1] with nine Padârthas (categories),[2] six kinds of embodied souls,[3] six thought-points,[4] the five Astikâyas (embodied substances),[5] the five Vratas (vows),[6] the five kinds of Samiti (carefulness),[7] the five kinds of Gati (conditions of existence),[8] the five kinds of Jñâna (knowledge),[9] the five kinds of Châritra (conduct),[10] these are the root principles of liberation, as described by Arhats (the adored ones) who are per-

1 Jiva (soul) Pudgala (matter) Dharma (medium of motion to soul and matter) Adharma (medium of rest to soul and matter), Âkâsa (space), and Kâla (time)

2 The following seven are known as the seven tattvas or principles Jiva (soul), Ajiva (non-soul) Âsrava (inflow of matter into soul), Bandha (bondage of soul by matter), Samvara (stoppage of inflow of matter into soul), Nirjarâ (shedding of matter by the soul) and Moksa (liberation of soul from matter) These seven with Punya (merit) and Pâpa (demerit) are known as the nine Padârthas

3 Prithivi-kâyika (earth-bodied) Ap-kâyika (water bodied), Teja-kâyika (fire-bodied), Vâyu kâyika (air bodied), Vanaspati kâyika (vegetable-bodied) and Trasa kâyika (mobile so embodied that they have more than one sense)

4 Krisna (black), Nila (blue), Kapota (grey) Pita (yellow), Padma (pink), and Sukla (white)

5 Jiva Pudgala, Dharma Adharma and Âkâsa

6 Ahimsâ (non injury) Satya (truth) Asteya (non stealing) Brahma charya (chastity), and Aparigraha (non attachment to worldly objects)

7 Carefulness relating to Iryâ (walking) Bhâsâ (speech) Esanâ (eating), Âdâna-niksepana (lifting and laying down) and Utsarga (excretion casting out dirt from the body)

fect and the great lords of the three worlds, (upper, middle and lower). The wise man who knows these, is convinced of them, and who realises these, is verily one who has attained right belief.

Having bowed to the Siddhas (liberated ones) who are renowned in the universe and who have gained the fruits of four kinds of Ârâdhanâ (devotion), and to the Arhats (the adored ones) I shall speak of the devotions in their order

Right belief, right knowledge, right conduct and right austerities are called the Ârâdhanâs. These should enlighten the mind, be pursued, continued, grasped firmly and carried on to perfection.

I bow to him who is the guide on the path to liberation, the destroyer of mountains of karmas and the Knower of the principles of the universe, so that I may attain these qualities belonging to him"

But there is no sufficient reason to hold that these verses were composed by the author of Tattvârtha Sûtra In the commentaries on Tattvârtha Sûtra such as Tattvârtha-râja-vârttika by Akalanka Deva and Sarvârtha-siddhi by Pujyapâda, these verses are not found. The last verse appears to be the Mangalâcharana of Sarvârtha-siddhi The nature of the verses and the use of Prâkrita in the opening verses of a work consisting of Sanskrit aphorisms lead us to believe that Umâsvâmi is not the author of the same

SÛTRA 2

तत्त्वार्थश्रद्धानं सम्यग्दर्शनम् ॥ २ ॥

Tattvârtha-śraddhânam Samyagdarsanam—(2)

Belief or conviction in things ascertained as they are, (is) right belief.

तत्त्वार्थ, *Tattvârtha* तत्त्व *Tattva* really means thatness, a thing as it is अर्थ *Artha* means that which is ascertained तत्त्वार्थ *Tattvârtha* means things ascertained as they are

Tattvas may be translated as the Principles of Jainism

तत्त्वार्थ Tattvârtha = तत्त्वेन+अर्थः
= By thatness + ascertained object
= Object which is ascertained by thatness.
= That which is ascertained by its own thatness.
= Objects as they are

सम्यक्त्व *Samyaktva* or सम्यग्दर्शन, *Samyagdarsána*, is of 2 kinds —

सराग सम्यक्त्व *Sarâga Samyaktva* belief with attachment This is indexed by the 4 signs of —

प्रशम Prasáma, calmness, non-operation of error-feeding passions and of deluding Karmas

संवेग Samvega, fear of mundane existence in 5 cycles of wanderings —

द्रव्य *Dravya*, matter, क्षेत्र, Kṣetra, place, काल, *Kâla*, time, भाव, *bhâva*, thought-condition of existence, *bhâva*, thought-activity

अनुकम्पा, *Anukampâ*, compassion for all living beings (mobile, त्रस *Trasa* and स्थावर *Sthâvara*, im-mobile)

आस्तिक्य Âstikya, belief in the principles, soul, non-soul, etc

वीतराग सम्यक्त्व Vitarâga Samyaktva, belief without attachment, *i e*, the purity of the soul itself

SÛTRA 3

तन्निसर्गादधिगमाद्वा ॥ ३ ॥

Tannisargâdadhigamâdvâ—(3)

This (right belief is attained) by —

(1) निसर्ग *Nisarga*, intuition, independently of the precept for others, or

(2) अधिगम *Adhigama* tuition, acquisition of knowledge from external sources, *e g* by precept of others or reading the scriptures

In reality, right belief is the result of —

(1) उपशम Upasáma, subsidence,

(2) क्षयोपशम Kṣayopasáma destruction-subsidence or partial subsidence destruction and operation, and

(3) क्षय Kṣaya, destruction, of दर्शन मोहनीय कर्म Darsána Mohanîya Karma (right-belief-deluding Karmas) and, the four अनन्तानुबन्धी कषाय Anantânubandhi Kasâya, the four error-feeding passions This is internal But there are external causes as —

द्रव्य *Dravya* matter, *e g*, images of the Adorable (अर्हत्) *Arhat*, precept remembrance of past lives, etc

क्षेत्र Kṣetra place, *e g*, समवसरण Samavasarana, Hall of Audience or where the Lords preach the Truth

काल *Kâla*, time, *i e* right belief is attained only when the interval to the soul's attaining Liberation is less than half the time

taken by one soul in its matter cycle, *i e*, in its embodiments in all matter (अर्द्धपुद्गल परिवर्त्तन, *Arddha-pudgala-parivartana*)

भाव करण, Bhâva Karana, thought-activity; this is called efficiency or करण Karana It is the 5th of the *Labdhis* The 5 लब्धि *Labdhis*, attainments, are —

क्षयोपशम लब्धि, Ksayopâśama labdhi, destructive-subsidential attainment, attainment by a soul (by the subsidence, destruction and operation of certain Karmas) of such senses, mind, etc, that he may be able to acquire right belief.

विशुद्धि लब्धि, Viśuddhi labdhi, virtue attainment, attainment of a disposition for good and against bad actions

देशना लब्धि, Deśanâ labdhi, precept attainment, attainment of an inclination to know the Truth This reduces the स्थिति *Sthiti*, duration of Karmas except the आयुकर्म Âyukarma, the age Karma, to a maximum of—कोडा कोड़ी, Kodâ kodî, crore of crores, and a minimum of one crore सागर *Sâgaras*.

प्रायोग्य लब्धि, *Prâyogya labdhi*, competency attainment, attainment of thought-activity which further reduces the स्थिति *Sthiti*, duration of the 7 Karmas, *i e*, all except the आयुकर्म Âyu Karma, age Karma But as to intensity of fruition the *reduction* applies only to demeritorious Karmas The meritorious Karmas are—proportionally *increased* in intensity of fruition (अनुभाग *Anubhâga*)

करण लब्धि, Karana *labdhi*, efficiency attainment, attainment of thought-activity which must cause right belief in अन्तर्मुहूर्त *Antar muhûrta*, within 48 minutes

Of these 5, the last can be attained only by a soul capable of attaining liberation and the remaining four by all

SÛTRA 4

जीवाजीवास्रवबन्धसंवरनिर्जरामोक्षास्तत्त्वम् ॥ ४ ॥

Jîvâ jîvâsrava bandha samvara nirjarâ moksâs tattvam—(4)

The तत्त्व *tattvas*, principles (are) जीव, Jiva, soul , अजीव, Ajiva, non-soul , आस्रव, Âsrava, inflow (of karmic matter into the soul), बंध, *bandha*, bondage (of soul by karmic matter) ; संवर, Samvara,

stoppage (of inflow of karmic matter into the soul), निर्जरा, *Nirjarâ*, shedding (of karmic matter by the soul) (and) मोक्ष, Moksa, Liberation (of soul from matter)

Note 1—Soul's characteristic is चेतना, *chetanâ* consciousness It is of 3 kinds:—

ज्ञान चेतना, Jñana chetanâ, consciousness or experience of pure knowledge in its full extent, it is found only in the Omniscient, but it begins to be experienced from the 4th spiritual stage of development.

कर्म चेतना, *Karma chetanâ*, consciousness of experience of action.

कर्मफल चेतना, *Karma phala chetanâ*, experience of fruition of karmas

अजीव, Ajiva, non-soul is that which is devoid of all these 3 kinds of consciousness

Note 2—Many sacred books treat of—9 पदार्थ, Padârthas, categories They add to these 7 *tattvas*, पुण्य, Punya and पाप, Pâpa, merit and demerit But these two are really included in the third and fourth principles, आस्रव Âsrava and बंध, Bandha, the inflow into and bondage of the soul by good or bad karmic matter according as merit or demerit (treated of in Chapter VIII, 25, 26, below) is the active cause

Note 3—These 7 तत्त्व, *tattva*, principles, are evidently necessary and sufficient They are necessary, because there must be at least two exhaustive categories of the universe By dichotomy they are logically perfect They are the soul and the non-soul Their union is manifest in the world The absolute liberation of soul from the non-soul is the ultimate goal, therefore मोक्ष, Moksa, category is placed last in the सूत्र, *Sûtra* Its immediate causes are stoppage and shedding of karmas Therefore संवर, *Samvara* and *Nirjara* precede—मोक्ष Moksa, in the enumeration Stoppage and shedding are necessitated by the inflow and bondage of karmic matter, therefore —आस्रव Âsrava and बंध, Bandha are given as the third and fourth categories Thus we see that the 7 *tattvas* are necessary

object is the soul. In गाथा Gâthâ 20 of दर्शन पाहुड Darśana Pâhuḍa it is said, "णिच्छयदो अप्पाणं हवइ सम्मत्तं" "Nichchayado appâṇam havai sammattam," i e, in reality soul's own nature is—सम्यग्दर्शन, Samyag darśana Belief, experiential belief in real soul itself is Samyag darśana Does not the Greek philosopher also teach us "know thyself," "*Gnothi seauton*"?

SÛTRA 5

नामस्थापनाद्रव्यभावतस्तन्न्यासः ॥ ५ ॥

Nâma sthâpanâ dravya bhâvatas tannyâsah—(5)

By *Nâma*, name, *Sthâpanâ*, representation, *Dravya*, privation, *Bhâva*, present condition, their न्यास *Nyâsa*, aspects, (are known).

They (सम्यग्दर्शनादि, right belief, etc, and जीवाजीवादि, soul, non-soul, etc,) can be considered in four aspects or निक्षेप, niksepa —

(1) नाम निक्षेप, Nâma niksepa, name or negative aspect, that is the name is attributed for the mere naming of the object which does not possess the qualities connoted by the name As a man may be called King or Smith, even if he is neither a king nor a smith

(2) स्थापना निक्षेप, Sthâpanâ niksepa, representative aspect. Representation of one thing by another *E g*, installation of Lord Mahavira in a marble or diamond image Or in Algebra, taking X to be equal to so and so The first is called तदाकार स्थापना, *Tadâkâra sthâpanâ* or सद्भाव, *Sadbhâva*, *i e*, the representative and the represented are—similar in figure, the other is अतदाकार स्थापना, *Atadâkâra sthâpanâ* or असद्भाव, *Asad-bhâva*, *i e*, the representative bears no resemblance to what is represented Such representation of the अर्हत् *Arhats* (the Adored ones) is not allowed in this हुण्डा अवसर्पिणी, Hundâ Avasarpiṇî, the aeon of decrease in which there are special features of decrease, *e g*, birth of a daughter to a तीर्थङ्कर Tîrthankara, etc.

(3) द्रव्यनिक्षेप, Dravya niksepa, privative aspect The absence of an attribute in a subject which it possessed in the past or must possess in the future, the attributing of a name, the qualities of which one does *not possess* now, although one possessed them in the past or is sure to possess them in the future *E g*, a Dowager Queen may still be called Queen, and a dethroned monarch may be called a king after deposition also, and a President elect may well be called the President

CLASSIFICATION OF द्रव्य निक्षेप OR

PRIVATIVE ASPECT (as applied to mundane Souls)

- आगम द्रव्य निक्षेप, Âgamadravya nikṣepa, attention-privation, aspect. To call the soul as a knower of something to which it is not attentive at that time although it knows it. *E.g.*, to call a man a Professor of Surgery, even when he is at dinner.
- नो आगम द्रव्य निक्षेप, No Âgama dravya nikṣepa, quasi-attention privation aspect. To call the body of a knower of something the knower. This is of three kinds:
  - ज्ञायक शरीर, *Jñâyaka Śarîra*, body of the knower.
    - अतीत, Atîta, Present body in its dead condition.
    - अनागत, *Anâgata*, Present body till death.
    - वर्त्तमान, *Vartamâna*, Present body at the present moment.
  - भावी, Bhâvî, Attributing to the body in the present, a condition of some future existence, after death.
  - तद्व्यतिरिक्त, *Tadvyatirikta*, other than those two.
    - कर्म, *Karma*, Attributing to a body the Karma matter by which it will acquire any particular condition.
    - नोकर्म, *No-karma*, Attributing to a body the physical matter which will become the future particular condition.

Take the Professor of Surgery .—

(1) He is dining He knows Surgery but is not attentive to it now To call him Professor of Surgery is आगम द्रव्य निक्षेप, Âgāma Dravya Niksepa.

(2) But if we think of his body only, then we have नो आगम द्रव्य निक्षेप, No Âgama dravya Niksepa

Eg, (1) ज्ञायक शरीर, Jñâyaka Śarîra

(i) He is asleep To call his body, the Professor of Surgery is वर्तमान, *vartamâna*

(ii) He has ceased to be Professor of Surgery and has become a baker To call his body, the Professor of Surgery, till his death, is अनागत, *Anâgata*

(iii) He dies and is in his coffin To call the body, the Professor of Surgery is अतीत, Atîta

(2) भावी, Bhâvî. He is going to be born a king To call his body a king's body is bhâvi

(3) तद्व्यतिरिक्त, *Tadvyatirikta* —

(i) The professor was a great and practical philanthropist and had otherwise done deeds to secure rebirth, as a king To attribute to his body the karmic matter of these deeds is कर्म, *karma.*

(ii) To attribute the actual particles of which his kingly body will be formed is नो कर्मनो आगम द्रव्य निक्षेप, No karma no âgama dravya nikṣepa

(4) भाव निक्षेप, *Bhâva nikṣepa*, Positive aspect or present condition It signifies the possession of its present attributes Giving a thing a name connoting the attributes of its present condition only *E g*, a general considered as in actual command of his army It is also आगम, Âgama, i e, when the soul knows and is actually attentive, and नो आगम, *No âgama*, when the actual present condition of a material thing is referred to.

नाम निक्षेप, *Nâma nikṣepa*, *Nâma* means mere name Niksepa, is a verbal or nominal or linguistic aspect. The सप्ततत्त्व, *Sapta Tattva*, seven names of Principles apply to the Principles, but they may even be given to something which is not a

तत्व, *tattva*, Principle *E g*, आस्रव, Âsrava, in Buddhism means "sin" This is नाम निक्षेप, Nâma Niksepa, from the Jaina point of view That is, a thing bears the name without having the qualities indicated by it It is merely a linguistic process for the convenience of argument and consideration In language it serves the same purpose as the symbolic letters used in Algebra

Name applied to something which does not possess the qualities, connoted now It is *Sthâpanâ* or *Dravya*

स्थापना निक्षेप, Sthâpanâ Niksepa, Attributed connotation as an actor playing a king or a warrior *I e*, a thing bears a connotation, which in reality it does not possess and can not possess

द्रव्य निक्षेप, Dravya Niksepa, taking the potential for the actual In स्थापना, *Sthâpanâ*, the connotation is merely attributed. It is never there It cannot be there In द्रव्य, *Dravya*, it will be there or has been there The common factor between the two is that it is not there now and to that extent the connotation is fictitious in both

Name applied to a thing which does possess the qualities connoted now —

भाव निक्षेप, Bhâva Niksepa The first three निक्षेप, Niksepas, are from the द्रव्यार्थिक नय, *Dravyârthika Naya*, from the substantial standpoint The last भाव निक्षेप, Bhâva Niksepa is from the पर्यायार्थिकनय, *Paryâyarthika Naya*, modal standpoint.

निक्षेप, Niksepa, is merely the way in which the word is used This is most important in Jainism, in view of the स्याद्वाद *Syadvâda* system of Jaina Logic A confusion in the निक्षेप, Niksepa, would be a fruitful source of ambiguity and double meanings This सूत्र, *Sutra* lays down the necessary safeguard against this

four infinities of conation, knowledge, power and bliss. Mundane souls do not possess these, but still we call them जीव Jîva A still clearer example will be to give a boat the name of Elizabeth (As in English, a man may be called Mr. Hill or Mr Fox)

(ii) स्थापना जीव, Sthâpanâ jîva As the image of Lord Mahâvîra. It is not महावीर, Mahâvîra, the Omniscient, still we worship it as such As also a photo of a friend, which is loved and respected as its original

(iii) द्रव्यजीव, Dravya jîva, as to call the अरहन्त, *Arahats*, सिद्ध, *Siddhas* An अर्हत् *Arhat* soul is sure to become a Liberated soul As a lecturer may be called a lecturer, even when he is not lecturing, but is at his dinner.

(iv) भावजीव, Bhâva jîva. A human soul to be called a human soul only A mundane soul to be called a mundane soul only. A Liberated soul only to be called a real, ideal soul

II. अजीव, Ajîva. Here consider पुद्गल *Pudgala* or matter, a sub-division of Ajîva.

(i) नाम अजीव, Nâma Ajîva, calling a man a block head or giving him the name of Hill, Wood or Rice, the names here are given merely as names, although the human being can never be mere dead, inert matter

(ii) स्थापना अजीव, Sthâpanâ Ajîva As a model of a man-of-war As representing an arch in a circus by human performers or representations of rivers and mountains on a level map

(iii) द्रव्य अजीव, ravya Ajîva As calling a broken carriage, a carriage, when instead of carrying others, it has to be carried itself.

(iv) भाव अजीव, Bhâva Ajîva Calling a ship, a ship, and so on

III आस्रव, Âsrava. (i) नाम आस्रव, Nâma Âsrava, as calling the सिद्ध, *Siddha*, महावीर Mahâvîra, the remover of physical ills Any such conscious removing of ill implies desire, which means inflow of karmic matter into the soul. In

the Liberated state, this is impossible, therefore the आस्रव Âsrava, attributed is only in name

(ii) स्थापना आस्रव, Sthâpanâ Âsrava, as attributing fearfulness to a black and hideous image or gentle kindliness to the picture or statue of a philanthropist Here the image or the statue has no thought of frightening or pleasing us and therefore we simply attribute these आस्रव, Âsrava-inducing qualities to it

(iii) द्रव्य आस्रव, Dravya Âsrava As a man whom we have observed to be angry, is not so now and we still say — "This is a wrathful man"

(iv) भाव आस्रव, Bhâva Âsrava Speaking of the inflow only where it exists *E g*, the inflow due to anger, in an angry man

IV. (i) नाम बंध, *Nâma Bandha*, बंध, *Bandha* O God, you smote my enemies Here the act of smiting implies desire and therefore bondage But a liberated soul can have nothing to do with it It is only attributed bondage

(ii) स्थापना बंध, *Sthâpanâ Bandha* As a group of sculpture representing a butcher, slaughtering a cow or a hunter killing a she-deer Here the bondage due to the slaughtering and killing is represented by the sculpture

(iii) द्रव्य बंध, *Dravya Bandha* As a man who has worked away the bondage of karmic matter due to, say, an act of stealing and has become a pious man, is called a thief, as if the old bondage still clung to him

(iv) भाव बंध, *Bhâva Bhanda* Predication of bondage only where it exists As a liar is bound by the matter due to the lie

V संवर, Samvara, (i) नाम संवर, Nâma Samvara As an angry but weak man, not returning the blow of his assailant, walks away in silence To say that he has a very forgiving spirit, is Nâma Samvara, because forgiveness implies the stoppage of the inflow of karmas due to anger; and it is not present here

(ii) स्थापना संवर, Sthâpanâ Samvara As in the figure or statue of a woman, who looks the very picture of chastity Here

the stoppage of the karmic inflow which unchastity would have caused is represented by the figure

(iii) द्रव्य संवर, Dravya Samvara As calling a तीर्थंकर, *Tirthankara*, before he has renounced the world, a वीतराग, Vîtarâga or free from attachment, is Dravya Samvara He is not a Vîtarâga yet, but is sure to become so

(iv) भाव संवर, Bhâva Samvara Speaking of संवर Samvara, as it really exists *E g*, calling only that man वीतराग, Vîtarâga, who has subdued all his passions

VI निर्जरा, *Nirjarâ* (i) नाम निर्जरा, *Nâma Nirjarâ* A man is seemingly engaged in austerities, but his thoughts wander out to worldly objects He is not really ridding his soul of matter If one who does not know this says that the man is getting rid of karmas, it would be *Nâma Nirjarâ*, *i e*, attributing *Nirjarâ* where it does not really exist

(ii) स्थापना निर्जरा, *Sthâpanâ Nirjarâ* *E g.*, the representation of Nirjarâ by the contemplative posture of a saint in a picture or in an image

(iii) द्रव्य निर्जरा, *Dravya Nirjarâ*. As saying of a तीर्थंकर, *Tirthankara*, when he is still a house-holder, that he is born ascetic This is *Dravya Nirjarâ*, as the Tirthankara is sure to become an ascetic and get rid of karmic matter

(iv) भाव निर्जरा, *Bhâva Nirjarâ* Attributing Nirjarâ, when the shedding of karmic matter is actually going on

VII मोक्ष, Moksa (i) नाम मोक्ष, Nâma Moksa As a much harassed debtor on paying off his last debt may exclaim — "This is my liberation" This can not mean Moksa and yet the word used connoted it Moksa is claimed by one who has not got it This is only नाममोक्ष, Nâma Moksa

(ii) स्थापनामोक्ष, Sthâpanâ Moksa E g, Liberation is represented by the figure of a सिद्ध *Siddha* This figure is an image of brilliance, as the Liberated Souls are described to be in सिद्ध क्षेत्र, Siddha Ksetra, the half-moon-shaped space at the summit of the Universe, which is the abode of *Siddhas*.

(iii) द्रव्यमोक्ष, Dravya Moksa To call the *Arhats*, *Siddhas* Arhats are sure to become Siddhas, but as Arhats, they are not Siddhas.

(iv) भाव मोक्ष, Bhâva Mokṣa Attributing Moksa only to Liberated Souls

SÛTRA 6

प्रमाण नयै रधिगमः ॥ ६ ॥

Pramâna Nayai radhi yamah—(6)

अधिगम, *Adhigama* (is knowledge that is derived from tuition, external sources, *e g*, precept and scriptures It is attained) by (means of) *Pramâna* and *Naya*

प्रमाण, *Pramâna* Authority by means of which we test direct or indirect right knowledge of the self and the non-self in all their aspects

नय, *Naya*, a stand-point which gives partial knowledge of a thing in some particular aspect of it

Note—Right belief is not identical with faith Its authority is neither external nor autocratic It is reasoned knowledge It is a sort of a sight of a thing You cannot doubt its testimony So long as there is doubt, there is no right belief But 'doubt must not be suppressed It must be destroyed Things have not to be taken on trust They must be tested and tried by every one oneself This सूत्र *Sûtra* lays down the mode in which it can be done It refers the enquirer to the first laws of thought and to the universal principles of all reasoning, that is, to Logic, under the names of प्रमाण *Pramâna* and नय *Naya*

प्रमाण, *Pramana*, is authority It is —

(i) प्रत्यक्ष, Pratyaksa, *i e*, direct, self-evident

like —अवधि *Avadhi*, visual

मनःपर्यय, *Manah paryaya*, mental and

केवल *Kevala*, Perfect knowledge

(ii) परोक्ष, Paroksa Mediate, indirect

like —मति, *Mati*, Sensitive and

श्रुति *Sruta*, Scriptural knowledge

नय, *Naya*, is stand-point It is —

(1) द्रव्यार्थिक, *Dravyarthika* Substantial or

(2) पर्यायार्थिक, *Paryayarthika*, Modal

The most prominent use of stand-points is, of course, the स्याद्वाद, *Syâdvâda* or सप्त भंगी नय, *Sapta-bhangi naya*, of Jainism, i.e., the point of view of speech of seven kinds —

" From some point of view a substance is, is not, is and is not, is unpredicable, and again is and is unpredicable, is not and is unpredicable, is and is not and is unpredicable .—

(1) स्यात् अस्ति, *Syât Asti*, i.e. From the point of view of its own subject-matter, place, time and nature, the substance is i.e., exists as itself

(2) स्यात् नास्ति, *Syât Nâsti*, i.e From the point of view of the subject-matter, place, time and nature of non-substance, it is, not, i.e., it is not non-substance.

(3) स्यात् अस्ति नास्ति, *Syât Asti Nâsti*, i.e From the point of view of the same quaternary relating to itself and non-substance, it may be said that substance is and is not if we make the statement successively.

(4) स्यात् अवक्तव्य, *Syât Avaktavya*, i.e. If statements under *Syâtasti nâsti*, are attempted to be made at once, it cannot be done Thus a substance is unpredicable

(5) स्यात् अस्ति अवक्तव्य, *Syât Asti Avaktavya*, i.e From the point of view of its own quaternary and at the same time from the joint quaternary of itself and non-substance, substance is and is also unpredicable

(6) स्यात् नास्ति अवक्तव्य, *Syât Nâsti Avaktavya*, i.e From the point of view of non-substance quaternary and at the same time from the joint quaternary of itself and non-substance, substance is not and is unpredicable.

(7) स्यात् अस्ति नास्ति अवक्तव्य, *Syât Asti Nâsti Avaktavya*, i.e. From the point of view of its own quaternary and non-substance quaternary and at the same time from the joint quaternary of itself and non substance, substance is and is not and is unpredicable

(See Pañchâstikâya Gâthâ 14)

These are the Universal instruments for acquiring all kinds of knowledge

But there are particular ways in which they can be usefully applied to right belief. Those ways are given in सूत्र Sûtras 7th and 8th.

Sutra 6th gives the means of acquiring अधिगम Adhigam.

Sûtras 7th and 8th give the modes of employing those means.

SÛTRA 7

निर्देश स्वामित्व साधना ऽधिकरण स्थिति विधानतः ॥ ७ ॥

Nirdesa Svamitva Sâdhanadhi karana sthiti vidhânatah

(Adhigama is attained) by (considering a Principle, or any substance with reference to its) निर्देश Nirdesâ *(Description Definition)*, स्वामित्व Svâmitva (Possession, Inherence), साधन Sadhana (cause), अधिकरण Adhikarana (Place), स्थिति Sthiti (Duration), and विधान Vidhana (Division).

Everything can be known by being treated in these six ways, *e.g.*, man. He may be described as a rational animal; the qualities of rationality and animality inhere in all human beings; the cause of being a man is the sum-total of his own karmic energies which acting through his parents caused him to be born in the world; his birth depends on his birth-place being such as human beings can be born in it; his duration, *i.e.*, his life is determined and limited by his age or आयुकर्म Ayu karma; and according to his nationality he may be divided into English, French, German, American, Japanese, etc. etc.

We shall subject "right belief" to this six-fold treatment.

(i) निसर्गज, Nisargaja, intuitive, e.g., remembrance of past lives, enduring of great pain contemplation of the image of the जिन Jinas or Tirthamkaras, and observation of the miraculous powers of celestial beings

(ii) अधिगमज, Adhigamaja, acquired, e.g., by others' precept or the scriptures

अधिकरण, Adhikarana is also —

(1) अभ्यन्तर Internal It is the soul itself upon which right belief depends

(2) बाह्य, External It is त्रसनाडि, Trasa Nâdi, mobile channel, i.e., that part of the Universe outside of which living beings with only one sense are found

स्थिति, Sthiti The smallest duration of right belief is one जघन्य अन्तर्मुहूर्त, Jaghanya Antarmuhûrta, i.e., minimum, which consists of one आवली Avali and one समय, Samaya or instant One Âvali is the twinkling of an eye In one Âvalî there are Jaghanya yukta asamkhyâta or minimum plenteous) innumerable Samayas A समय, Samaya is an instant or unit of time, i.e., the time taken by an atom of matter in passing from one कालाणु, Pradesa, i.e., from one point of space to the next उत्कृष्ट अंतर्मुहूर्त, Utkrista or maximum Antar-muhûrta, is equal to 48 minutes minus one Samaya The longest duration of right belief is eternity, e.g., the right belief of Liberated souls

विधान, Vidhâna There are three main divisions —

(1) औपशमिक, Aupa Śamika, arises when the right-belief-deluding karmas and the four अनन्तानुबन्धी कषाय, Anantânubandhî Kasâyas, i.e., anger, pride, deceit and greed which feed these karmas are made inoperative

(2) क्षायोपशमिक, Ksâyopa Śamika, arises when there is part destruction, subsidence and operation of the right-belief deluding karmas, and of the error-feeding passions

(3) क्षायिक, Ksâyaka, arises from a total destruction of the above This belief lasts for ever

In a similar six-fold way the other principles जीव Jiva, अजीव Ajiva, etc., must be treated.

SŪTRA 8

सत्संख्या क्षेत्र स्पर्शन कालान्तर भावाल्प बहुत्वैश्च ॥ ८ ॥

Sat Samkhyā Kṣetra Sparśana Kālāntara Bhāvālpa Bahutvaischa

(The eight principles are known) also by—

(1) सत्, Sat, Existence

(2) संख्या, Samkhya, number enumeration of kinds or classes

(3) क्षेत्र, Kṣetra place where the thing is found at the present time

(4) स्पर्शन, Sparśana Extent or the amount of space touched by it in all ages

(5) काल, Kāla, Time

(6) अन्तर, Antara, Interval (of Time)

(7) भाव, Bhāva, Quality, i e, that determinateness which is one with the being of the object.

(8) अल्प बहुत्व, Alpa-bahutva, Quantity, the being so much with reference to a possible more or less, measurable or numerable amount

By these 8 ways जीव, Jiva etc, can be known even more fully than by the 6 ways given above, e g, जीव, Jiva —

सत् Sat, Jiva exists This is inferred from the fact of consciousness which is a characteristic of soul, and not found in any other substance This consciousness persists in the soul in all its conditions of existence

bodied as a man, the interval between the two human embodiments is called अन्तर, Antara

भाव. Bhâva. The soul has five kinds of vibrations, *e.g.*, औदयिक, Audayika, *i.e.*, the vibrations set up in a soul by the coming into operation of the karmic matter

अल्प बहुत्व, Alpa-bahutva. This is naturally comparative. There are more souls embodied as vegetable-souls than air souls, and more as air souls than water; and more as water souls than earth-souls and more as earth souls than fire souls

Now take the case of Liberated souls

सत्, Sat, Existence. Is permanent in substance, *i.e.*, in Jîva, but there is natural thought-activity which owing to time may be said to be different or distinct for each passing moment. The test of सत् sat is the inherence, in the object considered, of the threefold qualities of Birth, Decay and Permanence. Birth and Decay both refer to the coming into and going out of existence of a condition The substance, of course, continues the same

संख्या, Saṃkhyâ, Number. Infinite

क्षेत्र, Kṣetra, Place. At the end of Loka

स्पर्शन Sparśana, Possible Extent (Orbit) From the place of the soul attaining Liberation to the end of Loka Any point in 2½ dvîpas may be the beginning, because the liberated soul attains Siddhahood there, and then its only natural and final movement is vertical and only up to the end of Loka.

काल, Kâla, Time (Real) The Liberated soul takes one samaya to reach the end of Loka It retains Siddhahood for an Infinite time

अंतर, Amtara, Interval of time Between one soul attaining Liberation and another, there may be an interval of one samaya and at the most of 6 months As to space, every liberated soul has a form and it is distinct from that of the other liberated souls But form is not necessarily an attribute of matter It is the quality which makes a substance occupy space, which is called its pure form It should be remembered that matter is not the only substance according to Jainism There are five others, one is space Space gives place to everything else

भाव, Bhâva, Quality Its own पारिणामिक, Pârinâmika, activity is soul's own quality Its possession of the Infinities of Conation Knowledge, Power and Bliss is its quality from another point of view, i e the absence of karmas which obscure these

अल्प बहुत्व, Alpa-bahutva, Quantity The size of its form depends upon the size of the body of its last mundane incarnation

It is noticeable that Existence and number are really variants of द्रव्य, Dravya, Substance ,
Place and Possible Extent really variants of क्षेत्र Ksetra, Place ,
Time and Interval really variants of काल, Kâla Time and
Quality and Quantity really variants of भाव, Bhâva, Quality

SÛTRA 9

मति श्रुतावधि मनः पर्यय केवलानि ज्ञानम् ॥ ९ ॥

श्रुत Sruta or scriptural knowledge is also called —

आप्त वचन, Âpta Vachana.

आगम, Âgama

उपदेश, Upadeśa

ऐतिह्य, Aitihaya.

आम्नाय, Âmnâya

प्रवचन, Pravachana

जिन वचन, Jina Vachane

SÛTRA 10

तत्प्रमाणे ॥ १० ॥

Tat-pramâṇe

They (i e, five kinds of knowledge are) the two Pramânas (and no others)

The Pramânas are of two kinds —

प्रत्यक्ष, Pratyaksa, Direct This is Visual (अवधि) Mental (मनः पर्यय) and Perfect (केवल) knowledge

परोक्ष Paroksa, Indirect This is Sensitive (मति) and Scriptural (श्रुत) knowledge

But other systems of Philosophy believe in the following Pramânas —

चार्वाक, Charvâka believes in प्रत्यक्ष, Pratyaksa (Perception) only

बुद्ध, वैशेषिक, Buddha and Vaiśeṣika, believe in Perception and अनुमान Anumâna (Inference)

साङ्ख्य, Sankhya, believes in Perception, Inference and आगम, Âgama (Trustworthy affirmation)

नैयायिक, Naiyâyika, believes in Perception, Inference Trustworthy affirmation and उपमान Upamâna (comparison)

मीमांसक, Mimânsaka, believes in Perception, Inference, Trustworthy affirmation comparison, अर्थापत्ति Arthâpatti (Presumption), and अभाव Abhâva (Privation)

SŪTRA 11

आद्ये परोक्षम् ॥ ११ ॥

Adye Paroksam

The first two (kinds of knowledge, i e मति Sensitive and श्रुत, Scriptural knowledge are) परोक्ष Paroksa i e Indirect or Mediate

Indirect is so-called as it is acquired by the external help of the senses (including the mind) or the Scriptures or by the internal help i e, by the partial subsidence, destruction and operation (क्षयोपशम) of the knowledge-obscuring karma

SŪTRA 12

प्रत्यक्ष मन्यत् ॥ १२ ॥

Partyaksa Manyat

The remaining (three, i e अवधि Avadhi, visual, direct material knowledge, मनः पर्यय Manah paryaya, Mental, direct mental knowledge and केवल, Kevala, Perfect knowledge are)—प्रत्यक्ष, Pratyaksa, (i e directly known by the soul itself, without any external help

Of these the Visual and Mental arise on the क्षयोपशम, Ksayopasama destruction subsidence of knowledge-obscuring karmas They are called देशप्रत्यक्ष, Desapratyaksa, Incomplete direct knowledge केवल, Kevala, arises from total destruction of knowledge-obscuring karmas This alone is सकल प्रत्यक्ष, Sakala Pratyaksa or Complete direct knowledge

SŪTRA 13

मतिः स्मृतिः संज्ञा चिन्ताऽभिनिबोध इत्यनर्थान्तरम् ॥१३॥

Matih Smritih Sañjñā Chintā Bhinibodha Ityanarthantaram.

मति Mati, sensitive knowledge (connotes) the same thing as —

स्मृति, Smriti (remembrance of a thing known before, but out of sight now) ·

चिन्ता, Chintâ or तर्क, Tarka, Induction (reasoning or argument based upon observation If a thing is put in fire, its temperature would rise),

अभिनिबोध, Abhinibodha or Anumâna (Deduction Reasoning by inference, *e.g.*, any thing put in fire becomes heated ; this thing is in fire, therefore it must beheated).

Each of the last four is based upon the one preceding it, *e g*, remembrance is based on sensitive knowledge We remember John, because we have seen him before. We recognise his picture because we remember him and his picture is before us This संज्ञा Sañjñâ or recognition is based upon our remembrance, स्मृति Smriti of John which is itself based upon our मति mati, sense-knowledge of John when we saw him, as also upon our sense-knowledge of the picture before us

Induction (chintâ) is based upon recognition We see the sun rise in the same way every day We see men dying. The same or similar phenomena take place We remember and recognise these phenomena By induction we say the sun rises always, and all men die Having stored up our observations in the above induction we can make use of them in deduction or Anumâna and argue

The sun rises every day, therefore it will rise to-morrow All men die, therefore John will die

These five are called मति, *Mati and they arise on the* Ksayopaśama destruction-subsidence or the subsidence, destruction and operation of the Sensitive-knowledge obscuring karmas

SÛTRA 14

तदिन्द्रियानिन्द्रिय निमित्तं ॥ १४ ॥

Tadindriyâ nindriyâ nimittam

It (is acquired) by the help of the इन्द्रिय, indriyas senses and अनिन्द्रिय, anindriya, *i.e.* mind

इन्द्रिय, Indriya is so called because Indra means the soul and the sense-organs are an index or sign of that soul

अनिन्द्रिय, Anindriya or अन्तः करण, Antah karana, mind is so-called to distinguish its internal character from the external senses All the same it is a sense and a material one like the other senses It is also called नोइन्द्रिय No-Indriya or quasi-sense

In Jainism it is an organ which is made of subtle matter called मनोवर्गणा, Manovarganâ, or mental matter Its form is like a lotus with eight petals near the heart

SÛTRA 15

अवग्रहेहावाय धारणाः ॥ १५ ॥

Avagrahe hâvâya dhâranâh

(They are)

अवग्रह, Avagraha It is preceded by दर्शन, *Darśana or conation*, tendency towards an object Conation is the consciousness which arises at the moment when the senses are merely awakened towards the object but before they gain even the slightest describable perception of its sensible qualities Avagraha or perception is the definite or indefinite but distinct apprehension of the object, *e g*, seeing a white object in the distance, we know that it is white but do not know whether it is a man or a pillar, etc It is also called ग्रहण, Grahana, आलोचन, Âlochana or अवधारण, Avadharana

ईहा, Ihâ, Conception Here we deal with the contents of perception and picking out separate qualities from the continuous whole which we perceive, group them together It is the undetermined but definite knowledge that the thing must be this or that It is accompanied with a desire to ascertain what it really is, *e g*, to argue that the white object must be a pillar This knowledge is the nearest to the next kind, *i e*, Judgment It is also called ऊहा Ûha, तर्क, Tarka, परीक्षा, Pariksâ विचारणा, Vichâranâ, or जिज्ञासा Jijñâsâ

आवाय, Avâya, Judgment It is ascertained knowledge, *e g*, that the white object is a pillar and not a man It is also called अपाय, Apaya, अपगम, Apagama, अपनोद, Apanoda, अपव्याध, Apavyâdha, अपेत, Apeta, अपगत, Apagata, अपविद्ध Apaviddha or अपनुत्त, Apanutta

धारणा, Dhâranâ Retention Keeping things in the mind Memory of Judgments Firm and indelible grasp of the knowledge of the Avâya or ascertained kind It is also called प्रतिपत्ति, Pratipatti, अवधारणा, Avadhârana अवस्थान, Avasthâna निश्चय, Nischaya, अवगम, Avagama, or अवबोध, Avabodha

SÛTRA 16

बहु बहुविधक्षिप्राऽनिःसृताऽनुक्तध्रुवाणां सेतराणाम् ॥ १६ ॥

Bahu bahuvidha kṣiprâ nisrita nukta dhruvânâm setarânâm

Of many, many kinds, quick, hidden, unexpressed, lasting and their opposites.

Each one of the four kinds in Sûtra 15, has twelve sub-divisions, *i e*, each one can relate to twelve kinds of considerations. These 12 are :—

बहु, Bahu, More. Many in number or much in quantity ; as perception of a crowd of people or a huge stack of hay.

एक, Eka, अल्प, Alpa, one in number or unit of quantity as, perception of one man or of a glass of water

बहुविध, Bahuvidha, of many kinds , as perception of a man with a dog, *i e.*, of two kinds of object perceived

एकविध, Ekavidha, of one kind , as perception of a flock of sheep.

क्षिप्र, Ksipra, Quick, *e g* , perception of an Express going full speed

अक्षिप्र, Aksipra. Slow ; as perception of a snail crawling by

अनिःसृत, Anihsrita, Hidden , perception of a ship from seeing only its funnel above the horizon

निःसृत, Nihsrita, Exposed , perception of an open thing, like a book on a table

अनुक्त, Anukta, Unexpressed , not described, perception of a thing which has not been described to us, as that of an animal not known

उक्त, Ukta, Described , perception of what has been described, *e g* , perception of a horse or cow, described in a book.

ध्रुव, Dhruva, Lasting , perception of a mountain

अध्रुव, Adhruva, Transient , perception of a flash of lightning.

As perception or Avagraha is illustrated above so Ihâ, Avâya, and Dhâranâ have to be treated Thus we obtain 12 × 4 = 48 divisions of sense-knowledge through any one of the senses As there are five senses and one mind, the total kinds of sense-knowledge are :—

$$48 \times (5 + 1) = 48 \times 6 = 288$$

SÛTRA 17.

अर्थस्य ॥ १७ ॥

Arthasya

(The 288 refer to, i.e., are) of determinable sense-objects, (i.e. things that can be touched, tasted, smelt, seen, heard or perceived by the mind)

The 288 sub-divisions of knowledge relate to determinable sense-objects.

SÛTRA 18

व्यञ्जनस्यावग्रहः ॥ १८ ॥

Vyañjanasyâ vagrahah

(There is only) perception, Avagraha, of Vyañjana, i.e., indeterminable object, (i.e., of a thing of which we know very little, so little that we can not proceed to the Îhâ, Conception, Avâya, Judgment, and Dhâranâ, Retention of it)

It can be only the subject-matter of four senses, namely, touch, taste, smell and hearing It can not be the subject-matter of sight and mind, which can acquire further knowledge of anything before them, e.g., we hear a sound but it is so slight and sudden that although we are sure that there was a sound, we can not determine its character or origin

Thus there is no Îhâ conception, Avâya, Judgment or Dhâranâ, Retention of Vyañjana, an indeterminable object But if the object becomes knowable as, e.g., the sound in the last illustration, by repetition, then the perception of it may become अर्थावग्रह, Arthâvagraha, i.e., perception of a पदार्थ, Padârtha or determinable sense-object, as distinguished from व्यञ्जनावग्रह, Vyañjanâvagraha, perception of व्यञ्जन, Vyañjana or an indeterminable sense-object

SÛTRA 19

न चक्षुरनिन्द्रियाभ्याम् ॥ १९ ॥

Thus the kinds of perception of indeterminable objects are 48, i e, the 4 senses can each know an indeterminable thing in its 12 aspects of Bahu, etc.

Thus the total number of kinds of sensitive knowledge is 288 + 48 = 336

SÛTRA 20.

श्रुतं मतिपूर्वं द्व्यनेकद्वादश भेदम् ॥ २० ॥

Śrutam matipûrvam dvyaneka dvâdaśa bhedam.

Śruta or Scriptural knowledge (is always) preceded by sensitive-knowledge. (It is of) two kinds, (one of which has) twelve (and the other) many divisions

A man hears the word 'ship', this is sensitive-knowledge The sound raises the qualities of a ship in his mind, as he may have read or heard of them, this is Scriptural knowledge.

It is of two kinds अंग प्रविष्ट, Anga pravișta contained in the Angas There are 12 अंग Angas.

अंग वाह्य, Anga-Vahya, out of the Angas These non-Anga Scriptures are of many kinds

Śrûta literally means that which is heard (Śri, to hear) Scriptural knowledge is of two kinds

(1) Verbal, lettered (अक्षरात्मक, Aksarâtmaka)

(2) Non-verbal, letterless (अनक्षरात्मक, Anaksarâtmaka)

Verbal scriptural knowledge is derived from words which are composed of letters (अक्षर, Aksara), spoken or written, as when the eye sees the written word or the ear hears the spoken word "soul" The seeing and hearing gives us merely sensitive knowledge (Mati jñânâ). What more we think about the meaning and connotation of the word "soul' is scriptural knowledge It is called verbal, because it is derived from our sensitive knowledge of the word "soul"

Non-verbal scriptural knowledge is derived from all kinds of sensitive knowledge except those kinds which can be reduced to words, written or spoken. You feel cold air, the knowledge of coldness is sensitive knowledge by means of touch of the skin If you do not like it and infer that it is unpleasant, it is non-verbal scriptural knowledge. It is derived

from your knowledge or feeling of cold, which cannot be reduced to a mere word, written or spoken

Verbal scriptural knowledge is possible only in rational beings All the irrationals have only non-verbal scriptural knowledge Their sensitive knowledge also is confined to perception (Avagraha) by the five senses, and indeterminate perception (Vyañjanâvagraha) by all the 5 senses except the eye

The rationals have non-verbal scriptural knowledge also

Verbal scriptural knowledge is also called Śabdajanya or Śabdaja, produced by words Non-verbal scriptural knowledge is also called Lingajanya or Lingajâ, produced by signs (Cf Gommatasâra, Jîva Kânda, Gâthâ 314)

THE ANCIENT JAINA SACRED LITERATURE *

The knowledge of Śruta (श्रुतज्ञान) may be of things which are contained in the Angâs (Sacred books of the Jainas) or of things outside the Angâs. There are 64 root letters of the alphabet or representations of sounds. Of these 33 are consonants, 27 vowel, (i e, slight, long and prolonged, 3 kinds of each of the 6 vowels, अ, इ, उ, ऋ, लृ, ए, ऐ, ओ, औ) and mixed sounds, anusvâra, visarga, hk, hkh, hp, hph) (which help in the formation of Compound letters) The total number of possible combinations of these 64 simple letters into Compounds of 2, 3, 4 or more upto 64 letters, is $(2^{64}-1)$, i e, 1, 84, 46, 74, 40, 73, 70, 95, 51, 615 These are the letters (Simple and Compound) of Śruta in its entirety This number being divided by 16, 34, 83, 07, 888, which is the number of letters in a middle foot (मध्यम पद) of the Paramâgama gives us the number of feet Padas (पद) of the Angâs, as 11, 28, 35, 80, 005 The remainder 8, 01 08, 175 gives us the letters of that part of Śruta which is not contained in the Angâs This part is divided into 14 Prakîrnaka, such as the Daśa, Vaikâlika, Uttarâdhyayana, &c

The Twelve Angâs

The Angâs are 12, of these—

(1) The Âchârânga contains a full exposition of the rules of conduct of ascetics It contains 18,000 Madhyama padas

(2) The Sûtra-kritânga contains a detailed description of knowledge, humility, etc of religious rites and difference between

*The Divisions are 6 अंग, पुराण, वस्तु, प्राभृत, काण्ड and प्रकीर्णक ।

the rites of one's own religion and those of the religions of others It contains 36,000 M Padas

(3) The Sthânânga contains an exposition of one or more Sthânâs or numerical points of view of considering Jîva (Soul), Pudgala (matter) and other Dravyas As the Jîva Dravya or Soul is one and the same everywhere from the point of view of consciousness, from the point of view of its being liberated (सिद्ध) or mundane (संसारी) it is of two kinds Similarly the संसारी or mundane Jiva, that is the Soul, not yet perfectly freed from the bondage of Karmas, which keep it moving in the cycle of existences, is of three kinds, (1) immobile, Sthâvara, स्थावर, (2) having 2 to 4 out of the 5 organs of the senses, विकलेन्द्रिय (Vikalendriya), and (3) in possession of all the 5 organs of the senses, सकलेन्द्रिय (Sakalendriya) The liberated souls सिद्ध जीव (Siddha Jîva) too are of many kinds from the point of view of place, time, अवगाहन (Avagâhana) or localisation, &c It contains 42,000 M padas

(4) The Samavâyânga gives an account of the similarities that arise from the point of view of Darvya (substance) Ksettra, (place) Kâla (time), Bhâva, (quality) As from the point of view of Dravya, धर्म and अधर्म are alike (that is, both are substances and elements of the universe) From the point of view of place, the place of mankind and the first इन्द्रकबिल of the first hell and the first इन्द्रकविमान of the first heaven are alike From the point of view of time, the Utsarpinî and Avasarpinî eras are alike From the point of view of Bhâva right belief and right knowledge are the same It contains 1,64,000 M padas

(5) The Vyâkhyâprajñapti contains an account of the 6,000 questions with answers, which the chief disciples put to the Omniscient Lord, the Tîrthamkara It contains 2,28,000 M padas.

(6) The Jñyâtridharmakathânga is also called Dharmakathânga It contains an exposition in details of the nature, etc, of the 9 Padârthâs * (catagories) Jiva, etc, as well as the answers

* There are 9 Padârthas They are —जीव, अजीव, आस्रव, बन्ध, संवर, निर्जरा, मोक्ष, पुण्य and पाप ।

to questions of Ganadharas put to the Lord It contains 3,56,000 M. padas

(7) The Upâsakâdhyâyanânga contains details of the 11 stages of a house-holder's life, the vows of chastity, etc, and other rules of conduct for the house-holders as well as aphorisms and lectures on the same It contains 11,70,000 M padas

(8) The *Antakriddasânga* contains an account in details of the 10 ascetics who, in the period of each of the 24 Tîrthamkaras, undergo very strict tortures of asceticism and set themselves free from the bondage of Karma finally It contains 23,28,000 M padas

(9) The Anuttaropapâdakadasânga contains and account of the 10 great ascetics, who in the period of each Tîrthamkara practised asceticism of a very high type and in virtue of that took birth in the five Anuttaravimânas of heavens, such as Vijaya, etc It *contains* 92,44,000 M padas

(10) The Prasnavyakaranânga contains instructions as to how to reply questions relating *to the past* and future time, gain and loss, happiness and misery, life and death, good and evil, etc. That is, it contains an account of the 4 kinds of narration कथनी, आक्षेपणी (constructive of truth) विक्षेपणी, (*destructive* of error). संवेदनी, (inducing affection for truth), and निर्वेदनी (inducing non-attachment) It contains 93,16,000 M padas

(11) The Vipâkasûtrânga contains an exposition of the bondage, operation and existence (satta) of Karmas, and of their intensity and mildness from the point of view of Dravya, Kshetra, Kâla and Bhâva It contains 1,84,00,000 M padas

and months, and the celestial influence of the Moon, its eclipses, &c This contains 36,05,000 M padas

(2) Suryaprajñapti deals with the greatness, influences, satellites, etc of the Sun. It contains 5,03,000 M padas

(3) Jambû Ivîpaprajñapti contains an account of Jambûdvîpa with its Meru mount, mountain, ranges, lakes, rivers, etc It contains 3,25,000 M. padas

(4) Dvîpaprajñapti contains an account of all the Continents and seas and the residences of the Bhavanavâsî (Residential), Vyantara (Peripatetic), Jyotiśa (Stellar) kinds of celestial beings and the sites of Jaina temples. It contains 52,36,000 M padas

(5) Vyâkhyâ prajñapti Parikarma contains a numerical account of Jîva, Ajîva, etc, the nine padârthas or categories It contains 84,36,000 M padas.

SÛTRA 21.

It contains an account of 363 false creeds or heretic faiths. Some of their doctrines have been viewed in this in their application to the soul. Some say Soul cannot be bound by Karmas; others say it does nothing, has no attributes, does not bear the fruit of action, is self-manifesting or self-evident; can be manifested only by non-self; is real, is unreal, etc, etc, one-sided views of soul These views are refuted and the true description of soul given It contains 88,00,000 M. padas.

Prathamânu-Yoga —

This contains an account of the 63 pious persons, 24 Tîrthamkaras, 12 Chakravartîs, (kings of Bharata Ksetra), 9 Nârâyaṇas (kings of half of Bharata Ksetra and successors by conquest of Pratinârâyanas), 9 Pratinârâyanas (kings of half Bharata Ksetras, and predecessors of Nârâyaṇas), and 9 Balabhadras This contains 5,000 M padas

14 Pûrvagatâ —

(1) The Utpâda Pûrva contains an exposition of the nature of Jîva (soul), Pudgala (matter), Kâla (time), etc, from the point of view of their birth, decay, and permanence in different places and at different times It contains 1,00,000 M padas

(2) The Agrayaniya Pûrva contains an account of the 7 tattvâs, 9 padârthas, 6 dravyas, and right and wrong points of view (nayas) It contains 96 00,000 M padas

(3) The Viryânuvâda Pûrva gives an account of the powers of the soul, of the non-self, of both, of place, time, of भाववीर्य quality or nature of तपोवीर्य austerity and of the powers of the Narendras, kings, Chakradharis (kings of whole world), Baladeva (elder brother of Nârâyana), etc It contains 7,00,000 M padas

(4) The Astināstipravâda Pûrva gives an account of Jîva and other dravyas, as they may be considered to be *existent* or non-existent from the point of view of place, time nature, etc *Account is also* given of the Saptabhamgi or 7 ways of considering things and their use in taking a comprehensive view of things It contains 60,00,000 M padas

(5) The Jñânapravâda Pûrva *contains a detailed account, analysis* and subject matter of the Mati, Śruta, Avadhi, Manahparyaya and Kevala Jñâna and of Kumati Kusruta and Vibhamga Jñana, *i e*, of the five kinds of right and 3 kinds of wrong knowledge It contains 99,99,999 M padas

(6) The Satyapravâda Pûrva deals with silence and speech, with the 12 kinds of speech, many kinds of speakers and with many kinds of false speeches and 10 kinds of true speeches It contains 1,00 00,006 M padas

self, in practice it enjoy the fruits of its actions, good or bad. In practice it assimilates material Karmans and is material, in reality it is not matter From both points of view it exists at all times and knows all the things of the past, present and future In practice it fills the body, in reality the whole universe, but by knowledge it may be said to fill the whole universe and non-universe and is therefore called Viṣnu Although in practice it is worldly, yet in reality it is itself, i e, identical with its own knowledge and belief and therefore is called Svayambhû Although it is corporeal, because it has audârika (physical) and other bodies yet in reality it is in-corporeal In practice it is called man मानव because of its present incarnation in a human body, but in reality it should be called मानव because of its possession of the faculty of knowing And many other things concerning the soul are given in this Pûrva It contains 26,00,000 M padas

(8) The Karmapravâda Pûrva gives the various conditions, such as बंध bondage, सत्ता existence उदय operation at maturity उदीरण premature operation by force of austerities or other circumstances, उत्कर्षण increase of duration, अपकर्षण decrease of duration, संक्रमण change of nature, उपशम subsidence, निधत्ति kind of existence of Karmas, and नि-किचित a kind of existence of Karmas of the 8 kinds of (Jñânâvarnîya, etc) Karmas* from the point of view primary, (मूल) प्रकृति nature of Karmic matter, secondary nature of Karmic matter उत्तर प्रकृति, and tertiary nature of Karmic matter, उत्तरोत्तर प्रकृति It also deals with the various conditions of minds and also such actions as carefulness in life, as in walking, ईर्यपथादि क्रिया, etc It contains 1,80,00,000 M padas

(9) The Pratyâkhyâna Pûrva deals with the things which should be renounced by man for all time or for a fixed period of time in accordance with the condition of his body, (संहनन), strength बलादिक, etc, from the points of view of name,

*The 8 kinds of Karmas, are Jñanâvarnîya, Darśanâvarnîya, Antarâya, Mohanîya, Âyuh, Nâma, Gotra, and Vedanîya

नाम representation, स्थापना, substance द्रव्य place क्षेत्र, time काल and quality भाव, and also with vows, with the 5 Samitis or 5 kinds of carefulness, and the 3 Guptis * or 3 kinds of *Restraint*, and also with the renunciation of absolutely bad things It contains 84,00,000 M padas.

(10) The Vidyânuvada Pûrva contains the 700 minor sciences such as palmistry (?) etc, and the 500 kinds of higher learning, beginning with astronomy (?) etc, etc It gives the nature of the learning, qualities requisite to attain it, the ways of pursuing it, its formulæ, instruments and diagrams, and the advantages that accrue to one who has mastered it It also deals with the 8 kinds of knowledge It contains 1,10,00,000 M padas

(11) The Kalyânavâda Purva gives an account of the grand celebration of the most auspicious occasions (कल्याणक) in the lives of Tirthamkaras, Chakradharas, Vâsudevas, etc, and of the 16 meditations that lead to a soul becoming a Tîrthamkara, or that make it deserving of these great dignities in life, and also an account of the influence of the motions of the Planets, Sun, Moon, and Naksatras and that of their eclipse and of the auguries It contains 26,00,000 M. padas

(12) The Prânavâda Pûrva contains an account of 8 kinds of medical science, of removal of pain caused by spirits and ghosts, by means of chanted formulæ or offerings made under certain condition, of antidotes to venoms of serpents, &c, and of how to ascertain the auspiciousness of occasions by examining the respiration of men, of the 10 currents of vitality in man s body, and of things which are agreeable to these currents in various forms of existence† (such as that of men,

Gods, etc., etc., and also of necessary and occasional rites It contains 9,00,00,000 M padas.

(14) The Trilokavindusâra Pûrva gives an account of the 3 worlds, the 26 Parikarmas, preparatory rites 8 vyavahâra (kind of occupation), 4 बीजगणित (Branches of mathematics, Algebra, etc.,) etc., and the way of attaining moksa and the glory and happiness of having attained it It contains 12,50,00,000 M padas

The 5 Chûlikâs:—

(1) The Jalagatâ Chûlikâ gives the methods of staying water, of walking through water, of stopping fire, of passing through fire, of eating fire, by means of incantations or offerings It contains 2,09,89,200 M padas.

(2) The Sthalagatâ Chûlikâ gives an account of the methods of incantations and offerings, by which to go to the Meru Mountain and other countries, to travel swiftly, etc It contains 2,09,89,200 M padas

(3) The Mâyâgatâ Chûlikâ contains the incantations and offerings for performing miracles and tricks of sleight of hand It contains 2,09,89,200 M padas

(4) The Rûpagatâ Chûlikâ contains the methods of transformation into the shape of a lion, elephant, horse, ox deer, etc by means of incantations, offerings and austerities, etc It also contains an account of the processes of artificial transformation in the vegetable world, as well as that of combination or alteration of the metals and elements under chemical processes It contains 2,09,89,200 M padas

(5) The Âkâśagatâ Chûlikâ deals with the incantations, offerings and austerities by which man is enabled to travel in space, etc It contains 2,09,89,200 m padas

The Angabâhya Śruta

or

(Scriptures other than the twelve Angâs)

This contains 8,01,08,175 letters divided into 14 Prakîrnakas —

(1) The Sâmâyika Prakîrnaka contains an account of the 6 kinds of सामायिक equanimity with respect to नाम name, स्थापना

representation, द्रव्य substance क्षेत्र place, काल, time and भाव nature or quality

(2) The Sanstava p. gives an account of the 5 Great Points in the lives of Tîrthaṁkaras, their 34 special powers, 8 प्रातिहार्य Marvels most refined physical body, Hall of audience Samavasarana and preaching of Dharma, or religious doctrine

(3) The Vandanâ p deals with the temples and other places of worship

(4) The Pratikarmana p gives an account of those methods that are necessary for the removal of those defects that are related to the day, to the night, to the fortnight, to the 4 months and to the year; relating to carefulness in walking, ईर्यापथ and those defects which arise in the equanimous death of a pious man

(5) The Vinaya p gives an account of 5 kinds of Vinaya (humility) and becoming modesty of behaviour (relating to faith, knowledge, conduct, austerity and behaviour)

(6) The Kritikarma p gives detailed accounts of the modes of the worship, etc, of the Jinas, conquerors (Tîrthaṁkaras), and of the significance of obeisance and reverence paid to Arhat, Siddha, Âchârya Upâdhyâya, Sarvasâdhu Jainism, Images of Jaina Tîrthaṁkaras, the word of Jinas and the Jaina temples by making three bows to them and by going round them three times, by making twelve obeisances and by bending the head in the four directions

(7) The Dasavaikâlika p contains rules of conduct and of purity of food of ascetics

(8) The Uttarâdhyayana p gives details and fruits of four kinds of disturbances and 22 kinds of sufferings that an ascetic may have to undergo

(9) The Kalpavyavahâra p gives the right practices of ascetics and also details of purificatory methods for following wrong practices

(10) The Kalpâkalpa p considers the things, the places or thoughts that may be allowable for use by monk, from the points of view of substance, place time and quality

(11) The Mahâkalpa Sañjñaka p. gives an account of the rules of ascetic practices (योग) in the 3 ages (past, present and future) that are suitable to Jinakalpi monk (one who is advanced enough to detach himself from his order), with reference to body, etc, and in accordance with substance, place, and qualities, (which surround him), and also an account of the rules of conduct of Sthavirakalpî monk (a member of an order of monks), relating to initiation teaching, maintaining ascetics, self-purification, and सल्लेखना Sallekhana, pious dying and high forms of worship performed in sacred places

(12) The Pundarîka p gives details of charity, worship, austerity, faiths, self-control, etc., that lead the soul to incarnate as one of the four orders of celestial beings and also an account of their birth-places

(13) The Mahâpundarîka p gives details of the causes, austerity, etc, that lead to a soul being reborn as Indra, Pratendra, etc

(14) The Nisiddhikâ p gives many methods of purifying oneself from the faults arising from carelessness

Preachers are of 3 kinds :—

1 तीर्थंकर, Tîrthamkars and केवली Kevalins Omniscient

2. गणधर, Ganadharas (Apostles), and श्रुतकेवली Saints, who know all the Scriptures thoroughly They arrange the अंग Angas and पूर्व Pûrvas The Apostles have all the 5 kinds of knowledge except perfect (केवलज्ञान)

3 आरातीय Ârâtîyâs Saints who preach and teach according to श्रुतकेवली Śruta-kevalins They are the authors of the 10 वैकालिक Vaikâlikas, etc They also include the later सूत्र Sûtra writers and commentators, etc They are also called आचार्य Âchâryas, heads of ascetic orders

वचन Vachana or speech is 2 kinds —

1. द्रव्यवचन, Dravya Vachana or material speech

It is of 2 kinds also :—

(1) मध्यमा, Madhyamâ. Molecules of vocal matter

(2) वैखरी, Vaikhârî The sound vibrations which reach the ear.

2 भाववचन, Bhâva Vachana or Thought-speech

It is also of 2 kinds —

(1) सूक्ष्मा Suksamâ, capacity or लब्धि Labdhi of speaking or hearing a word due to क्षयोपशम Ksayopaśama, destruction-subsidence of knowledge-obscuring-karmas

(2) पश्यन्ती, Paśyantî The soul's attention, उपयोग, Upayoga, to speak or hear the word

SÛTRA 21

भवप्रत्ययोऽवधि र्देवनारकाणाम् ॥ २१ ॥

Bhava pratyayo vadhir deva nârakânâm

Birth born visual knowledge (is in-born) in celestial and hellish beings

Celestial and hellish beings have visual knowledge by birth and they have it till death, just as human beings have sensitive and scriptural knowledge Celestial and hellish beings have sensitive and scriptural knowledge also.

SÛTRA 22

क्षयोपशम निमित्तः षड् विकल्पःशेषाणाम् ॥ २२ ॥

Ksayopasama nimittah Sad vikalpah sesânâm.

(The other kind of Visual or direct material knowledge is) of six kinds, (and it) arises from the part destruction, part subsidence and part operation (of the Karmas which obscure Visual or direct material knowledge) (This is acquired by the others, i e, by human and sub-human beings, who are possessed of mind)

This is called गुणप्रत्यय, Guṇa-pratyaya or acquired by merit as distinguished from in-born Visual knowledge

Its 6 kinds are —

अनुगामी, Anugâmî Accompanying Visual knowledge That which goes with one to another place or even another incarnation

अननुगामी, Ananugâmi Non-accompanying Visual knowledge That which does not go with one, but is lost

वर्द्धमान, Varddhamâna Increasing That which goes on increasing

हीयमान, Hîyamâna Decreasing That which goes on decreasing

अवस्थित, Avasthita, Steadfast That which retains the extent which it had when it arose

अनवस्थित, Anavasthita Changeable That which increases sometimes and decreases on others

These 6 kinds are due to the greater or less purity and intensity of right belief, etc

अवधिज्ञान, Visual knowledge is also of 3 kinds —

(1) देश अवधि, Deśa Avadhi, Partial Visual knowledge This alone is Anavasthita, changeable

(2) परम अवधि, Parama Avadhi High Visual knowledge

(3) सर्व अवधि, Sarva Avadhi Full Visual knowledge

These two extend upto केवलज्ञान, Perfect knowledge They are never Ananugâmî, non-accompanying, nor Hîyamána, decreasing

Partial Visual knowledge is fallible, the remaining two are infallible. In these two there is no wrong belief or vowlessness

(Cf Gommatasâra, Jîva Kanda, Gâthâ 374)

SÛTRA 23

ऋजुविपुलमती मनःपर्ययः ॥ २३ ॥

Riju Vipulamatî manah Paryayah

Mental knowledge (is of two kinds):—

ऋजुमति, Rijumati Simple direct knowledge of simple mental things *e g*, direct knowledge of what a man is thinking of now

विपुलमति, Vipulamati Complex direct knowledge of complex mental things, *e g*, of what a man is thinking of now along with what he has thought of it in the past and will think of it

The thoughts which can be directly known by mental knowledge, must relate to matter. Simple mental knowledge is of 3 kinds according as the subject of it is the matter and form of thought about the simple activity of body, mind and speech which has been thought of in the mind of another (see J K 438) It knows the material objects of all the three times, past, present and future, thought of by any soul in the present Complex mental knowledge knows what has been thought of in the past and will be thought of in the future (J K. 440). It is of 6 kinds as it knows matter and form of thought about simple and complex activity of body, mind and speech thought of by another, (J. K 439)

SÛTRA 24

विशुद्ध्यप्रतिपाताभ्यां तद्विशेषः ॥ २४ ॥

Visuddhya Prati pâtâbhyâm tadvisesah

Their differences (are as to) purity (and) infallibility

Note 1. Complex mental knowledge, Vipula mati manah paryaya is purer than simple mental knowledge Rijumati manah paryaya This purity relates to the subject matter, place, time and quality, *i e*, द्रव्य, dravya, क्षेत्र Ksetra, काल kâla, भाव bhâva of things known As to simple mental knowledge (Rijumati) it relates at least to 2 or 3 past or future incarnation of one's own or another's, and at the most to 7 or 8 past and future incarnations. The Complex mental knowledge (Vipula mati) relates to from 7 or 8 to innumerable incarnations As to place simple extends from 4 to 8 kosas to 4 to 8 Yojanas (Yojana = 2000 kosas), Complex from 4 to 8 Yojanas, to 2½ द्वीप, dvîpa (continents)

Note 2 Complex mental knowledge can not be lost and it surely leads Kevala Jñâna, perfect knowledge when it is lost or merged in perfect knowledge In this it is different from simple mental knowledge

SÛTRA 25

विशुद्धिक्षेत्रस्वामिविषयेभ्योऽवधिमनःपर्य्ययोः ॥ २५ ॥

Visuddhi Ksetra svâmi visayebhyo vadhi manah paryayoḥ.

Between Visual and Mental (knowledge the diffrences relate to their) purity, place, person of inherence (and) subject matter.

(1) Mental (मनःपर्यय) is purer than Visual knowledge (अवधिज्ञान).

(2) Visual knowledge can extend to the whole Universe, whereas mental knowledge is limited to the centre of the middle world, (i e the 2½ द्वीप dvîpa), where alone men are born

(3) Visual knowledge can be acquired by all beings, possessed of mind, the mental only by the saints with super-natural powers, and

(4) The subject-matter of Visual knowledge is gross ; that of the mental very fine

SÛTRA 26

मतिश्रुतयोर्निबन्धो द्रव्येस्व सर्वपर्यायेषु ॥ २६ ॥

Mati śrutyor nibandho dravyeṣva Sarva paryâyesew.

(The subject-matter) of Sensitive मतिज्ञान and Scriptural (knowledge, श्रुत is) (all the six) substances but) not in all (their) modifications

SÛTRA 27

रूपिस्ववधेः ॥ २७ ॥

Rûpisva vadheh

Matter (and embodied soul are the subject-matter) of Visual (knowledge, but not in all their modifications.)

SÛTRA 28

तदनन्तभागे मनःपर्ययस्य ॥ २८ ॥

Tadananta bhâge manah paryayasya

The infinitesimal part or the subtlest form of that (which can be known by the highest visual-knowledge, is the subject-matter) of mental-(knowledge)

वर्सावधि Sarvâ vadhi or full visual knowledge knows one atom.

ऋजुमति, Riju mati, simple mental knowledge knows an infinitesimal part of an atom, i e, an infinitesimal degree of its attributes This degree is called अविभाग प्रतिच्छेद Avibhâga pratichcheda

or an infinitesimal part of its constituents Complex mental knowledge (विपुलमति Vipula mati) knows an infinitesimal part of the subject-matter of simple mental knowledge. [See also Chapter V, Sûtra 10]

SÛTRA 29

सर्वद्रव्यपर्यायेषु केवलस्य ॥ २९ ॥

Sarva dravya paryâyesu kevalasya.

(The subject matter) of perfect knowledge (is) all the substances (and all their) modifications

SÛTRA 30

एकादीनि भाज्यानि युगपदेकस्मिन्नाचतुर्भ्यः ॥ ३० ॥

Ekadîni bhâjyâni yugapade kasminnâ Chaturbhyah.

Beginning from the first onwards in one (soul) at a time, as to their distribution (there can be found) upto four (kinds of knowledge).

NOTE—All the five can not be present in the same soul If there is only one kind, it must be perfect knowledge (Kevala Jñâna). If two, these are sensitive (mati) and scriptural (Śruta) knowledge. If three, sensitive, scriptural and Visual or Sensitive, Scriptural and Mental knowledge If four all except Perfect knowledge But only one knowledge is active at a time And its maximum duration (except in the case of perfect knowledge which is everlasting) is one अंतमुहूर्त antar muhûrtâ, i e, it can relate to one object at one time for not more than 48 minutes, minus one instant Then it must shift to another object.

All mundane souls except the omniscient always have at least two, i e, sensitive and scriptural knowledge

SÛTRA 31

मतिश्रुतावधयो विपर्ययश्च ॥ ३१ ॥

Mati Śrutâ vadhayo viparyayaścha

And Sensitive (Mati) scriptural (Śruta and) Visual (avadhi) (knowledge are also) wrong (knowledge)

It is called " wrong " because unless there is right belief, knowledge cannot be called right. It is characterised by :—

संशय, Sanśaya, doubt (This is formed in sensitive and Scriptural, but never in Visual knowledge.

विपर्यय, Viparyaya, perversity, mistake, opposite of truth, (this is found in Visual knowledge also) and

अनध्यवसाय, Anadhyavasâya, wrong knowledge caused by carelessness or indifference or confusion).

SÛTRA 32

सदसतोरविशेषाद्यदृच्छोपालब्धेरुन्मत्तवत् ॥ ३२ ॥

Sadasato raviśeṣâdya drichchhopa labdhe runmattavat

From lack of discrimination of the real, and the unreal, (the soul with wrong knowledge) like a lunatic, knows things according to his own whims.

Wrong knowledge may be —

(1) कारण विपर्यय, Kârana viparyaya, mistaking the casue of a thing, as that the passions are primarily caused by matter, whereas they are the thought activity of the soul of which Karmas are an auxiliary cause.

(2) भेदाभेद विपर्यय, Bhedâ bheda viparyaya, perverse confusion of cause and effect, mistaking the true relation of cause and effect, holding separation in identical and identity in really separate things, as holding that attributes and their substances are separate, and

(3) स्वरूप विपर्यय, Swarûpa viparyaya, mistake in the nature or character of a thing As idealists believing that form and colour are nothing, they exist only in knowledge

विपर्यय, Viparyaya is also of 2 kinds,—

(1) सहज, Sahaja, mistake arising by one's own self, without any preaching of another

All are Sahaja except the next

(2) आहार्य, Âhârya, mistake due to another's preaching, this is wrong scriptural knowledge caused by sensitive knowledge through the ears

So much for Pramana

SÛTRA 33

नैगमसंग्रहव्यवहारर्जुसूत्रशब्दसमभिरूढैवंभूता नयाः ॥ ३३ ॥

Naigama Sangraha Vyavahârarıju Sûtra sabda Samabhırûdhaı Vambhûta nayâh

The points of view (are) ,—Figurative, general, distributive, actual, descriptive, specific, active

NOTE I—द्रव्यार्थिक Dravyârthika or सामान्य, Sâmânya, substantial, उत्सर्ग Utsarga, अनुवृत्ति Anuvritti, relating to the substance Its sub-kinds are —

1 नैगम, Naigama, Figurative Not literal Taking something for granted Speaking of a past or future event as a present one Speaking of a thing in hand, as a completed fact It is of 3 kinds relating to past, present and future, *e g*, saying on Divali day. "Lord Mahavira attained liberation to-day." The present is used figuratively of the past. Similarly for future or present A man is going to book his passage, to Australia, and being asked where he is going, he says "To Australia" or when the cook is lighting fire and some one asks her what she is doing, she may answer, "I am cooking," although she is only preparing to cook

2 संग्रह, Sangraha, General or Common A class as a whole A class of things, denoted by the same word As द्रव्य Dravya applies to six dravyas , man , tiger, etc.

3 व्यवहार, Vyavahâra, Distributive To divide or separate a general term into its classes, orders, kinds and species. द्रव्य Dravya is distributed into six dravyas ; souls into mundane and liberated.

NOTE II —पर्यायार्थिक, Paryâyârthika or विशेष, Visesa, अपवाद Apavâda, व्यावृत्ति Vyâvritti Model, relating to the modification of substances This is

4 ऋजुसूत्र, Riju Sûtra, *i e*, the actual condition at (1) A particular instant and (2) for a long time They are called suksma fine and sthûla gross respectively, *e g.*, a soul with a good

thought for an instant, or a man with human condition for a life time

5 शब्द, Sabda, Descriptive This includes grammatical correctness and propriety of expression. From this point of view we can use the present for the past tense, plural for the singular number, feminine for the masculine gender, etc As the use of the present tense in describing the events which happened in the past, *e g.* In 1066 A. D. we see the Normans attack the Anglo-Saxons or conquer their country, or the common use of "you" for one man, or a boat which is generally called a "She" to be named, Lord Nelson or king Edward, etc Or asking your boy : have you been to school ? "you" in grammar refers to more than one.

6 समभिरूढ, Samabhirûdha, Specific Giving a word, one fixed meaning out of several which it has had. As "nut", by commom consent of leaders of fashion and society has come to mean an extra smart man. 'Dreadnought' which means the condition of fearing nothing, has come to mean a warship of a particular type.

7. एवंभूत, Evambhûta, Active Restricting a name to the very activity which is connoted by the name *e g*, calling Stratford-on-Avon by that name, only so long as the town stands on the banks of the river Avon, and not after that, calling a 'tripod' as such, only when it has got three legs to support it.

NOTE III. नय Naya may be distinguished from निक्षेप Nikṣepa. Niksepa is an aspect of the thing itself Naya is a point of view from which we make some statement about the thing. The distinction is exceedingly fine at times, *e g.*, between द्रव्य निक्षेप Dravya niksepa and नैगमनय Naigamanaya. In Dravya Niksepa we attribute its past qualities to the object in the present, *e g*, calling an exiled king, a king. We do the same in Naigama Naya But the distinction is this : In Dravya Niksepa, we know that the man has been a king in the past, the *fact* of his having been a king is the aspect of the man's personality which is denoted by Dravya Niksepa Naigama Naya only refers to the mode of our speech, to the point of view from which we make the statement that he is

a king If we consider the statement merely as such, its point of view is Naya, if we consider the fact which justifies the point of view it is Niksepa

NOTE IV Of the 7 Nayas, the first four· नैगम Naigama, संग्रह, Sangraha, व्यवहार, Vyavahâra, ऋजुसूत्र Riju Sûtra are अर्थनय, Arthanaya object stand point, i e, stand-points relating to the object considered The remaining three शब्द Śabda, समभिरूढ, एवंभूत Sama-bhirûdha and Evam bhûta are शब्दनय Sabda naya word stand-point, i e, relate to the word by which the object is expressed

NOTE V पर्याय Paryâya or modification is :—

(1) सहभावी Sahabhâvi, which co-exists with the substance always It is called गुण Guna or attribute also, and (2) क्रमभावी, Krama bhâvi, which succeeded *another* modification It is पर्याय Paryâya proper

NOTE VI Each of the seven stand points has a greater *extent*, or *denotation* than the one which follows it नैगम Naigama has thus the greatest and एवंभूत Evambhûta the least extent Naigama deals with real and unreal Sangraha with real only Vyavahâra only with a part of the real Riju Sûtra, with only the present condition of a part of the real Śabda with only the expression of the real Samabhirûdha with *only one* particular expression Evambhûtâ with only that particular expression, which applies to the thing in its present activity

Note also that each of the seven nayas is dependent on the *one* preceding it

The Principle stand points are 7 But in practice, the stand-points can obviously be many more, according to the point of view from which the thing is considered *or* spoken of

The other systems of philosophy recognise the following topics :—

(1) बौद्ध Bauddhas They recognise the 5 स्कन्ध Skandhas, (खन्ध Khandhas) or Aggregates or groups

विज्ञान, Vijñâna, Consciousness

वेदना, Vedanâ, Feeling

संज्ञा, Sanjñâ, Perception (recognising and naming)

संस्कार, Sanskâra, (Sankhâra), 50 *other* mental accompani-

ments, specially will, that arise when consciousness is stimulated.

रूप, Rûpa, Material or body.

(2) नैयायिक, Naiyâyikas 16 पदार्थ, Padârthas namely प्रमाण, Pramâna प्रमेय, Prameya संशय, Sanśaya, Doubt. प्रयोजन, Prayojana दृष्टान्त, Dristanta सिद्धान्त, Siddhânta. अवयव, Avayava तर्क, Tarka निर्णय, Nirnaya. वाद, Vâda जल्प, Jalpa वितण्डा, Vitandâ. हेत्वाभास, Hetvâbhâsa छल, Chhala जाति, Jâti निग्रहस्थान, Nigrahasthâna

(3) वैशेषिक, Vaiśesika, 7 पदार्थ, Padârthas namely द्रव्य, Dravya गुण, Guna कर्म, Karma सामान्य, Sâmâmya विशेष, Viśesa. समवाय, Samavâya अभाव, Abhâva.

(4) सांख्य, Sâmkhya 25, तत्त्व, Tattvas namely प्रकृति, Prakriti. प्रधान, Pradhâna अहंकार, Ahamkâra

कर्मेन्द्रिय, Karmendriyas

5 ज्ञानेन्द्रिय, Jñâna-endriya.

5 मन, Mana.

तन्मात्र Tanmâtras (शब्द Śabda, स्पर्श sparsa, रूप rûpa, रस rasa, गंध gandha)

5 भूत Bhûtas (Earth, water, fire, air, space)

पुरुष, Purusa निर्विकार Nirvikâra self , pure and perfect soul.

CHAPTER II

SÛTRA 1

औपशमिकक्षायिकौ भावौ मिश्रश्च जीवस्य स्वतत्त्व मौदयिकपारिणामिकौ च ॥ १ ॥

Aupaśamikakṣâyikaubhâvau miśraścha jîvasyasvatatvamaudayika pâriṇâmikau cha

The soul's own thatness, i e, thought-activity (is of five kinds)

(1) औपशमिक, Aupasamika Subsidential, (That which rises from the subsidence of a Karma of the deluding kind)

(2) क्षायिक, Ksâyika destructive, Purified (That which rises from the destruction of Karma's e g., the 4 घातिया, Ghâtiya, destructive Karmas)

(3) मिश्र, Miśra Mixed (i e, क्षयोपशमिक, ksayopaśamika, destructive subsidential, that which rises from the partial destruction, subsidence and operation of destructive karmas)

(4) औदयिक, Audayika, operative (That which rises from the operation i e, fruition of Karmas

(5) पारिणामिक, Parinâmika Natural (The soul's own natural thought-activity, independent of Karmas)

The first four of these thought-natures have reference to their various causes

The 5th is the own, pure nature of the soul, which is always there, but in an impure condition, because of its being in conjunction and co-existence with three other thought-natures, viz those due to the subsidence (aupaśamika), destruction, subsidence and operation (Ksayopasamika) or to the operation of karmas (Audayika)

Here it is necessary to understand the distinctions between 8 kinds of Karmas

There are 2 main classes :—

(1) घातिया, Ghâtiya or Destructive Karmas, which attack and affect the very nature of the soul

(2) अघातिया, Aghâtiyâ or non-destructive Karmas, which do not affect the very nature of the soul. They are feeling, body, family and age Karmas, i e, the वेदनीय Vedanîya, नाम, nâma, गोत्र Gotra, and आयु Ayu Karmas respectively

NOTE :—Vedanîya or "Feeling," i e, the pleasure and pain-bearing karmas are also aghâtiyâ Pain and pleasure are illusory, more or less, because they are due to Vedanîya acting with Mohanîya (Deluding) karmas and it is then only that the thought-nature of the soul is affected

The Ghâtiyâ (घातिया) Karmas are four —

(1) ज्ञानावरणीय Jñânâvarnîya, Knowledge-obscuring, It simply obscures knowledge

(2) दर्शनावरणीय Darśanâ varnîya, conation-obscuring It simply obscures conation (Darśana).

(3) मोहनीय, Mohanîya, Deluding It intoxicates the soul. It is a sort of General of the enemy, host of Karmas It affects both right-belief and right-conduct It is like a solution of chalk in water The water is clouded and opaque The solution may settle down and the opacity being lost, trans parency may be restored to the water, or by processes the chalk may be entirely separated from the water and permanent transparency obtained Therefore this karma can merely subside or partially subside and partially be destroyed, or be entirely destroyed This alone can subside in the proper sense of the word.

(4) अंतराय, Antarâya, Obstructive Karmas The 5 thought-natures are, as they are found —

I —In mundane souls , here there is उदय udaya, operation of Karmas in all Of course a mundane soul is one bound with Karmas

The thought-nature of soul is of 4 kinds, according as it is the result of—

1 Subsidence merely
2 Destruction „
3 Operation „
4 All three combined, of the Karmas,

and

5. Its own natural thought-activity, i e its soulness, and its capacity or incapacity of being liberated

II —In Liberated souls there is no Udaya of Karmas, because there are no Karmas to operate The soul rests in its own pure nature, in its own thought activity

The क्षायिक-भाव ksâyikabhâva is identical with this, when All the Karmas have been destroyed If only a few are destroyed, e g, only right-belief-deluding Karma, the mundane soul has क्षायिक-भाव, Ksâyikabhâva proper, which, of course, is not identcial with पारिणामिक-भाव parinamika bhâva

Thus Liberated souls have 2 thought-activities :—

1 That which arises from the destruction of all Karmas ; and

2 Their own pure self-thought-activity

भाव Bhâva is the nature of the soul as affected by the Karmas In its own pure nature it has its own bhâva, the Pârinâmika But in mundane souls, the soul is found bound with matter This matter is constantly changing The change corresponds with a change in the soul also The character of this change is the cause of the different bhâvas in the soul

Note, that of the five thought-natures, each one of the first 3 is found in innumerable-fold souls compared with the one preceding it In the 4th and 5th are found infinitely more souls than the third Thus Subsidential thought-nature is found in the least and Parinâmika in the greatest number of souls

Note, that the first 2 natures can arise only in a soul capable of attaining liberation , never in any other

Note, that there is subsidence only of the deluding Karma (Mohanîya), and never of any other Destruction of all the eight Destruction-subsidence only of the four destructive Karmas, Operation of all the eight

SŪTRA 2

द्विनवाष्टादशैकविंशतित्रिभेदा यथाक्रमम् ॥ २ ॥

Dwinawastâdaśaikavinśatitribhedâ Yathâkramam

(They are) of two, nine, eighteen, twenty-one and three kinds respectively

SŪTRA 3

सम्यक्त्वचारित्रे ॥ ३ ॥

Samyaktvachâritre

(The two kinds are) belief (and) conduct

NOTE —(1) औपशमिक सम्यक्त्व (Aupasamika Samyaktva), subsidential right-belief, i e, right-belief due to the subsidence of दर्शनमोहनीय Darsâna-mohaniya, right-belief-deluding Karmas, and the four अनन्तानुबन्धीकषाय Anantânubandhi-Kasâyâs, i e., anger, pride, deceit, greed, which feed these Karmas i.e, the error-feeding-passions

(2) औपशमिक चारित्र Aupaśamika châritra, subsidential right conduct, i e, right conduct caused by the subsidence of चारित्र-मोहनीय, Châritra-mohaniya, right-conduct-deluding Karmas

Subsidential belief arises as follows :—

(1) In hellish beings, it can arise a little less than 48 minutes (one antaramuhûrta) after their birth by उपपाद upapâda, instantaneous rise The external causes are :

Up to 3rd hell, memory of past incarnations

Hearing the preachings by friendly celestials visiting them

Suffering too much pain

The rest of hells have only 2, i e, the above leaving out Preaching

(2) In sub-human beings, it can arise from 4 to 8 days after their birth The external causes are :

Memory

Preaching

Sight of Tirthankara's image

(3) In human beings, 8 years after birth The causes are same as in sub-human beings

(4) In celestial beings, one antaramuhûrta after their birth

The external causes are ·

Up to 12th heaven, Memory,

Preaching

Sight of Tirthankara's glory

" , Supernatural powers of celestial beings

From 12th to 16th, heaven, the above 4 except the last

In the 9 graiveyakas, the first two only, Memory and Preaching

SÛTRA 4

ज्ञानदर्शनदानलाभभोगोपभोगवीर्याणि च ॥ ४ ॥

Jñânadarśanadânalâbhabhogopabhogavîryânicha

(The nine kinds are :) Knowledge, conation, charity, gain, enjoyment, re-enjoyment, power and (belief and conduct)

Note—1 क्षायिक ज्ञान (Ksâyikajñâna), Destructive, purified, or perfect knowledge due to the destruction of knowledge-obscuring (jñânâvarnîya) Karmas.

2. क्षायिकदर्शन, (Ksâyikadarśana), Destructive, purified or perfect conation due to the destruction of the Karmas which obscure it, i e, of दर्शनावर्णिय Darśana-varnîya Karmas

3 क्षायिकदान, (Ksâyikadâna) Destructive or purified charity Bestowal of fearlessness etc, due to destruction or purification caused by destruction of charity-obstructive Karmas, e g, the soul's capacity of removing from all living beings, all kinds of apprehension of any veil as proceeding from himself It is caused by the destruction of all Karmas, दानान्तराय Dânântrâya, which obstruct the exercise of this capacity

4. क्षायिक लाभ, (Ksâyikalâbha), Destructive or purified gain. Infinite gain due to purification caused by the destruction of all लाभान्तराय Lâbhântarâya or gain obstructive Karmas. e g, a man with perfect knowledge (i e केवली Kevali) always assimilates the molecules of fine quasi-karmic, matter.

5 क्षायिकभोग (Ksâyika bhoga) Destructive or purified enjoyment. Infinite attainment of consumable objects due to purification caused by the destruction of all भोगान्तराय bhogântarâya or enjoyment-obstructive-Karmas This becomes the cause of miraculous manifestations such as the shower of flowers by celestial beings, etc.

6 क्षायिक उपभोग (Ksâyikaupabhoga) Destructive or purified re-enjoyment Infinite attainment of non-consumable objects due to purification caused by the destruction of all उपभोगान्तराय Upabhogantarâya, re-enjoyment obstructive Karmas This becomes the cause of the acquisition of the miraculous throne, canopy etc., etc

7. क्षायिकवीर्य (Ksâyikavîrya) Destructive or purified power Infinite power due to purification caused by the destruction of all वीर्यान्तराय Vîryântarâya or power-obstructive Karmas.

8. क्षायिक सम्यक्त्व, (Ksâyika Samyaktva). Destructive, Purified or perfect-right belief i e, perfect belief due to the destruction of three sorts of right-belief-deluding Karmas [i e, of Karmas causing मिथ्यात्व Mithyâtva, wrong belief, सम्यक्त्व मिथ्यात्व Samyaktva Mithyâtva, mixed right-wrong belief and सम्यक्त्व प्रकृति मिथ्यात्व Samyaktva prakriti-Mithyâtva, right-belief clouded by the slightest wrong belief] and the four अनन्तानुबन्धी कषाय Anantanubandhi Kasâyas i.e, the error-feeding passions of Anger, Pride, Deceit and Greed which feed the above

9. क्षायिकचारित्र, (Ksâyikachâritra) Destructive, purified or perfect, right conduct, due to purification caused by the total destruction of right-conduct-deluding Karmas Châritra Mohanîya.

SÛTRA 5

ज्ञानाज्ञानदर्शनलब्धयश्चतुस्त्रित्रिपञ्चभेदाः सम्यक्त्व-चारित्रसंयमासंयमाश्च ॥ ५ ॥

Jñânâjñânadarśanalabdhayaśchatustritripañchabhedâh Samyaktva-chârittrasanyamâsamyamâścha

(The 18 kinds are):—4 kinds of (right) Knowledge, 3 wrong Knowledge 3 conations, 5 attainments, right-belief, conduct, and control-non-control,

Note—K = Ksayopaśamika i e, Destructive-subsidential, क्षयोपशम, Ksayopaśama, is destruction subsidence of सर्वघाति स्पर्द्धक Sarvaghâti sparddhaka i e, of Karmic-matter which totally obscures, and the operation of देशघाति स्पर्द्धक Deśaghâti spard-dhaka, i e, Karmic matter the operation of which obscures only partially

(4) क्षयोपशमिकज्ञान, (Ksayopaśamika jñâna), i e, K = right-know-ledge (It is of) 4 (kinds)—1 Mati, Sensitive, 2 Śrutâ Scriptural, 3 Avadhi, Visual and 4 Manahparyaya, mental)

(3) क्षयोपशमिकअज्ञान (K) Ajñana, (i e, K wrong knowledge. It is of 3 kinds—1 कुमति, Kumati, wrong sensitive knowledge 2 कुश्रुत Kusruta, wrong scriptural knowledge, and 3 कुअवधि Kuavadhi, wrong visual knowledge The last is also called विभंगज्ञान, Vibhanga jñâna, wrong visual knowledge.

(3) क्षयोपशमिक दर्शन, (K) darśana, (i e, K Conation) It is of 3 kinds 1 चक्षु, chaksu, ocular, by means of the eye
2 अचक्षु, Achaksu, non-ocular, by means of the other senses and mind
3 अवधि, avadhi, visual, They precede their respective knowledge)

(5) क्षयोपशमिक लब्धि, (K) labdhi i e, K attainment, acquisition It is of 5 kinds —

(1) दान, Dâna, charity of 4 kinds—food, medicine, know-ledge and fearlessness
(2) लाभ, lâbha, gain
(3) भोग, bhoga, enjoyment of consumable things
(4) उपभोग, Upabhoga, re-enjoyment or enjoyment of non-consumable things

(5) वीर्य, Vîrya, power

All these are imperfect, because they are due only to pertial destruction, subsidence and operation of their respective अंतराय, Antarâya, obstructive karmas

(1) क्षयोपशमिक सम्यक्त्व (K) Samyaktva i e, K right-belief This is imperfect because it is due to the destruction or subsidence of मिथ्यात्व Mithyâtva, and सम्यक्त्वमिथ्यात्व, Samyaktva mithyatva, i e, wrong, and mixed right-wrong-belief-deluding Karmas, and of the four error-feeding passions, anger, pride, deceit, and greed called अनन्तानुबन्धी कषाय Anantanubandhi Kaṣaya and which feed the above Karmas and by the operation of सम्यक्त्व प्रकृति मिथ्यात्व Samyaktva-prakriti-mithyâtva, i e, right-belief slightly clouded by wrong belief

(1) क्षयोपशमिक चारित्र (K) châritra i e, K right conduct Imperfect because it is due to the partial destruction, subsidence and operation of right-conduct deluding Karmas and

(1) क्षयोपशमिक संयमासंयम (K) Samyamâ-samyama (i e, K control-non-control Taking only partial vows It is due to the destruction or subsidence of अनन्तानुबन्धी Anantânubandhi, error-feeding and अप्रत्याख्यान Apratyakhyâna, partial vow preventing कषाय 18 Kasâyas or the passions of anger, pride, deceit and greed, and by the operation of the remaining kinds of passions

SÛTRA 6

गतिकषायलिङ्गमिथ्यादर्शनाज्ञानासंयतासिद्धलेश्याश्चतुश्चतुस्त्र्येकैकैकैकषड्भेदाः ॥ ६ ॥

GatiKaṣâyalingamithyâdarśanâjñânasamyatasiddhaleśyâśchatuśchatuśtyekaikaikaikasadbhedâh

(The 21 are) —

4 kinds of condition,

4 passions,

3 sexes,

1 wrong-belief,

1 ignorance,

1 vowlessness,

1 non-liberation,

6 paints

The 21 kinds of thought-activity due to the operation of Karmas, relate to

1 गति, Gati Condition of existence, of 4 kinds :—

(1) नरक, Naraka, hellish

(2) तिर्यंच, Tiryañcha, sub-human

(3) मनुष्य, Manusya, human , and

(4) देव, Deva, celestial

2 कषाय, Kasayas Passions of 4 kinds .

(1) क्रोध, Krodha, anger ;

(2) मान, Mâna, pride ,

(3) माया, Mâyâ, deceit , and

(4) लोभ, Lobha, greed

3 लिङ्ग, Linga Sexes of 3 kinds

(1) स्त्रीवेद, Stri-veda, Feminine inclinations :

(2) पुरुषवेद, Purusaveda, Masculine inclinations :

(3) नपुंसकवेद, Napunsaka Veda, Common or neuter inclination

4 मिथ्यादर्शन, Mithyâ-darśana Wrong belief

5 अज्ञान, Ajñana Ignorance

6. असंयत, Asanyata Vowlessness or non-controls

7 असिद्ध, Asiddha Unliberatedness

8 लेश्या, Leśya Thought paints of 6 kinds :—

(1) कृष्ण, Krisna, black ,

(2) नील, Nila, blue

(3) कापोत, Kâpota, grey ,

(4) पीत, Pita, yellow ,

(5) पद्म, Padma, pink , and

(6) शुक्ल, Sukla, white

SÛTRA 7

जीवभव्याभव्यत्वानि च ॥ ७ ॥

Jîvabhavyâbhavytvâni cha

(The 3 kinds of the soul's natural thought-activity are :)

1 जीवत्व, Jîvatva Consciousness, livingness, or soulness in a soul

2 भव्यत्व, Bhavyatva Capacity of being liberated

3 अभव्यत्व, Abhavyatva. Incapacity of becoming liberated.

Pure Jîvatva जीवत्व, is limited to the सिद्ध, siddhas Mundane souls must have Jîvatva but alleged with Bhavyatva on Abhavyatva These three are peculiar to Jîva "च" "cha", refers to those attributes which Jîva has in common with non-Jivas, as —

अस्तित्व, Astitva Isness

द्रव्यत्व, Dravyatva Being a substance, changeability.

प्रदेशत्व, Pradeśatva Capacity to occupy space, etc, etc [See chapter V, Sûtra 2]

SÛTRA 8

उपयोगो लक्षणम् ॥ ८ ॥

Upayogo lakṣanam

The Laksna or differentia of soul (is) Upayoga, attention, consciousness, attentiveness

लक्ष्य, Laksya is that of which the differentia is

लक्षण, Laksana is आत्मभुत, Âtmabhuta, inseparable, and अनात्मभूत, Anatmabhûta, separable As Jivatva is an inseparable but a celestial condition of existence is a separable quality of the soul

SÛTRA 9

स द्विविधोऽष्टचतुर्भेदः ॥ ९ ॥

Sa dvidhostachaturbhedah

(Attention is of) 2 kinds which is subdivided into 8 and 4 kinds respectively

ज्ञानोपयोग, Jñânopayoga—knowledge-attention. It is of 8 kinds, relating to 5 kinds of right and 3 kinds of wrong knowledge.

(दर्शनोपयोग, Darsanopayoga, conation-attention It is of 4 kinds, relating to 4 kinds of conation, viz, Chaksu, Achaksu, Avadhi and Kevala i e, ocular, non-ocular, visual and perfect, conation respectively)

Upayoga is a modification of consciousness, which is an essential attribute of the soul Thus attentiveness is a kind of consciousness Consciousness is a characteristic of the knower, the soul, consciousness is not mere passive or potential knowledge, nor is it merely a capacity to know It is active It is related to the self It means that the soul is aware that it conates or knows something about itself or the non self. Attentiveness is only the direction or tendency of consciousness to apprehend or comprehend a thing If it is directed merely to an awareness that something is present to it but cannot be described It is Darśanopayoga, if it is directed to know this something definitaly, it is Jñānopayoga

Attentiveness is essential to conation and knowledge There can be no conation or knowledge without attention There can be conation without knowledge There can be no knowledge without ultimate conation of some kind or other There can be no attention without consciousness

Thus the stages of knowledge may be received to be consciousness, Conation-Attention, Conation, Knowledge-Attention, and knowledge

SÛTRA 10

संसारिणो मुक्ताश्च ॥ १० ॥

Samsârino muktaścha

(They are of 2 kinds:)

ससारी Samsârî, mundane, and मुक्त mukta, Liberated souls Mundane souls wander in 5 kinds of परिवर्त्तन parivartana, cycle of wandering —

(1) द्रव्यपरिवर्त्तन Dravya-parivartana, matter Cycle.

It is of two kinds, quasi-skarmic and karmic—

नोकर्म No karma, quasi karmic is the time which the soul takes in renewing exactly the same set of a particular number and quality of molecules, as it took once Quasi-karmic

कर्म Karma or karmic, is the time taken in—renewing exactly the same set of a particular number and quality of

8 karmas, as the soul took in once. The time taken in both of these is called one matter cycle or द्रव्य dravya or पुद्गल pudgala, परिवर्त्तन, parivartana For example a soul takes on a body to day, with its quasi-karmic and karmic matter It goes on changing both When in the course of its changes, it again chances to take on a similar body with similar quasi-karmic and karmic-matter, it is said to have completed one matter cycle (Dravya-parivartana)

(2) क्षेत्रपरिवर्त्तन, Ksetra parivartana Space Cycle. The time taken by one soul in going once round every single point of space in the Universe consecutively, beginning from the foot of Mount Meru

(3) कालपरिवर्त्तन, Kâla parivartana Time Cycle, *e.g*, a soul is born in the first समय samayâ, or instant of an अवसर्पिणी, Avsarpinî, then in the 2nd samayâ of another (next or any other) Avasarpinî, then in the 3rd samayâ of a third, and so on, till in the last samayâ it is born in the last samayâ of a new Avasarpinî Similarly it must be born in उत्सर्पिणी Utsarpinî eras Then it must die in each samaya of the two eras, like the above The time taken to go—through all this is a Time Cycle (Kâlaparivartana).

(4) भवपरिवर्त्तन, Bhava-parivartana. Incarnation Cycle, *e g*, a soul is born in hell with the minimum age of 10,000 years. He is reborn again (after other births) in hell with 10,000 years age This goes on as many times as there are samayâs in 10,000 years Then he is reborn there with an age of 40,000 years, and one samayâ, then with an age of 10,000 years, and 2 samayâs, and thus at every birth he adds one samayâ till he is born with the maximum age of 33 सागर Sâgaras The time taken is called Hellish Cycle. Similarly with the Celestial Cycle, but there the minimum is 10,000 years and the maximum is only 31 Sâgaras, up to the 9th ग्रैवेयक, Graiveyaka

In the Sub-human and human-Cycles the minimum is one अंतर्मुहूर्त्त antarmuhûrta, and the maximum is 3 पल्य

palyas The procedure is the same as in the Hellish and Celestial Cycles

The time taken in all these four cycles, is called one Incarnation Cycle

(5) भाव परिवर्त्तन; Bhâva-parivartana Thought-Cycle—

Innumerable units of soul's योगस्थान, Yoga-Sthâna, Vibratory activity, make one अनुभाग बंध अध्यवसाय स्थान Anubhâga-bandha Adhyavasâya Sthâna, or a degree of the passion which determines intensity of bondage In-numerable × in numerable, Anubhâga-bandhas make one कषाय अध्यवसाय स्थान, Kasâya Adhyavasâya Sthâna, i e, one degree of passion which determines the duration of bondage In-numerable × in-numerable Kasâya, etc, make one जघन्य स्थितिबंध, Jaghanya-sthiti-bandha, i e, minimum duration of bondage in a rational wrong-believing person This is अंतः कोडा कोडी सागर Antah crore × crore sâgars One स्थिति Sthiti needs that the soul should pass through every one of the in-numerable योगस्थान, Yoga-sthânas, to earn one अनुभागबन्ध, Anubhâga-bandha and then so on, to earn one Sthiti Thus it should go up to the maximum duration of each one of the 8 karmas, of course adding only one samayâ at each step onwards from the minimum duration When it has thus gone through the 8 karmas and their 148 divisions, it is said to have done one, Thought-Cycle (Bhâva-parivartana)

In-numeral and Infinite numbers can be easily realised by a consideration of recurring decimals as in dividing $\frac{10}{3} = 3\ 333$ *ad inf.*, we get an infinite quotient, or of the famous relation of the circumference of a circle to its diameter, $\pi = \frac{22}{7}$ or of the square root 2 ($\sqrt{2}$), which may be properly said to represent an in-numerable quotient. In the science of Arithmetic these are called "ir-rational" numbers

SÛTRA 11

समनस्कामनस्काः ॥ ११ ॥

Samanaskâmanaskâh

(The mundane souls are of 2 kinds :)

समनस्क, Samanaska Rational, those who have a mind, i e., the faculty of distinguishing right and wrong.

अमनस्क, Amanaska Ir-rational, those who have no mind.

मन, Mana, mind is द्रव्यमन dravya-mana, objective mind. It is in the region of the हृदय heart like an 8 petalled-flower made of मनोवर्गणा Manovarganâ, or very fine mind molecules

भावमन, Bhâva-mana, subjective mind is the soul's capacity to make use of the objective mind.

Subjective mind means the destruction subsidence of the Karma which obscures the quasi-sense or mind, (no-Indriya-âvarana Karma), (See Jiva Kânda of Gommatasâra Gâtha 659)

The signs of rationality are:—capacity of receving instruction (Siksa), understanding actions (Kriyâ), preaching (Upadeśa), and recitation (âlâpa) (J K 660)

A rational soul-investigates before acting what ought or ought not to be done, distinguished between things as they are and as they are not in reality. He also comes to you on being called by his name. (J. K 661)

SÛTRA 12

संसारिणस्त्रसस्थावराः ॥ १२ ॥

Sansârinastrasasthavarâḥ

The mundane souls (are of 2 kinds from another point of view:)

त्रस, Trasa, Mobile. Many-sensed, i e., having a body with more than one sense

स्थावर, Sthâvara, Immobile, one-sensed, i e, having only the sense of touch. Mobile souls are those which being in fear, have the capacity of moving away from the object of fear. Immobile souls do not have this capacity

SÛTRA 13

पृथिव्यप्तेजोवायुवनस्पतयः स्थावराः ॥ १३ ॥

Prithivyaptejo vayu vanaspatayah sthâvarah

Immobile (one sensed souls) (are of 5 kinds:)

(1) पृथ्वी, Prithivî, earth-bodied;

(2) अप्, Ap, water bodied ,

(3) तेज, teja, fire bodied , .

(4) वायु, Vâyu, air-boided , and

(5) वनस्पति, Vanaspati, vegetable-bodied

Each of these is considered in 3 aspects, *e g*, the earth-souls .—

Take earth-bodied ;—

(2) पृथ्वीकायिक, Prithivi-kâyika, as embodied in matter, as earth-bodied soul

(3) पृथ्वीकाय, Prithivi-kâya, as material body, as, the body without soul It is dead earth after the soul has left it

(4) पृथ्वीजीव, Prithivî-jiva, as an earth-soul, as the soul which is to be embodied in the earth, but is now in विग्रहगति, vigrahagati or in transition from one existence to another. Similarly apajiva, apakâya and apakâyika, etc

The maximum size of the body of an earth, water, fire and air-soul is an innumerble part of a cubic finger Therefore it is quite invisible We see it only in a mass Take a glass of fresh water *Every drop of* it is a mass of many water-bodied souls The many minute animalculae seen under the microscope are foreign or other souls They *are not* water bodied souls Water-bodied souls have water and that alone the matter of their bodies Similarly the earth, etc , souls

As to the forms, the bodies of earth, water, fire and air souls, they are respectively oval like a pea of masoora (seed), round like a drop of water, long cylindrical with pointed tips like a collection of needles, and oblong like a flog (J K 22)

SÛTRA 14

द्वीन्द्रियादयस्त्रसाः ॥ १४ ॥

Dvindriyâdayastrasâh

(Mobile or many suited souls are)

With 2 senses, etc , *i e*

With 3 senses.

„ 4 „

„ 5 „ without mind, अमनस्क, Amanaska, ir-rational, and

„ „ „ with mind, समनस्क, Samanaska, rational

Note, on प्राणाः, Prânah, vitalities Vitality is a form of consciousness as manifested through a body of a mundane soul

There are 10 kinds of Prâna or vitality, *i. e*, the 5 senses, 3 powers of mind, body and speech, age and respiration

The one sensed souls have 4 vitalities, *viz*, touch, power of body, age and respiration

The two-sensed souls add to these 4, the senses of taste and power of speech

The three sensed souls add to these 6, the sense of smell

The four-sensed souls add to these 7, the sense of sight

The five-sensed irrational souls add to these 8, the sense of hearing

The five-sensed rational souls add to these 9, the power of mind

SÛTRA 15

पञ्चेन्द्रियाणि ॥ १५ ॥

Panchendriyâni

The senses (are) five

SÛTRA 16

द्विविधानि ॥ १६ ॥

Dvividhani

(They are of) 2 kinds —

(1) द्रव्येन्द्रिय, Dravyendriya, objective-senses, sense-organs, and

(2) भावेन्द्रिय, Bhavendriya, subjective-senses, sense-faculties

SŪTRA 17

निर्वृत्त्युपकरणे द्रव्येन्द्रियम् ॥ १७ ॥

Nirvrittyupakaraṇedravyendriyam

Objective senses or sense-organs (have a two-fold formation) —

(1) निर्वृत्ति, Nirvritti, (the organ itself, e g, the pupil of the eye)

(2) उपकरण, Upakarana, (its protecting environment, e g, the eye-lid, etc)

Each formation is of 2 kinds अन्तरंग, Antaranga, internal, and Vahnairga बहिरंग, external.

Internal organ means the soul itself which is co-extensive with and of the same form as the organ in which it incarnates

External organ means the material organ which is permeated by the internal organ or the soul

Internal environment, is the matter immediately surrounding the organ, e g, the corner of the eye

External environment is the matter which is not so immediately situated with reference to the organ, as the eye-lid

SŪTRA 18

लब्ध्युपयोगौ भावेन्द्रियम् ॥ १८ ॥

Labdhyupayoganbhâvendriyam

Bhâvendriyâs subjective senses, sense-faculties (are of 2 kinds —)

(1) लब्धि, Labdhi, (it is the attainment of manifestation of the sense faculty by the partial destruction, subsidence and operation of the knowledge-obscuring karma relating to that sense)

(2) उपयोग, Upayoga, (the conscious attention of the soul directed to that sense)

SÛTRA 19

स्पर्शनरसनघ्राणचक्षुःश्रोत्राणि ॥ १९ ॥

स्पर्शन, रसन, घ्राण, चक्षु, श्रोत्र,

Sparśanarasanaghranachaksuhśrotrâni

(The senses are)

स्पर्शन Sparśana,	Organ of Touch,	i.e., the skin, the whole body.		
रसन, Rasana,	„	Taste	„	tongue.
घ्राण, Ghrâna.	„	smell	„	nose
चक्षु, Chaksu,	„	sight	„	eyes
श्रोत्र, Śrotra,	„	hearing	„	ears.

SÛTRA 20.

स्पर्शरसगंधवर्णशब्दास्तदर्थाः ॥ २० ॥

Sparśarasagandhdarnaśabdâstadarthâh

The functions (of the 5 senses are to determine the various kinds of) touch, taste, smell, colour and sound (respectively)

स्पर्श Sparśa, Touch is of 8 kinds: उष्ण, usna, hot, शीत, śita, cold, रूक्ष, rûkṣa, rough, स्निग्ध, snigdha, smooth, कोमल, komala, soft, कठोर, kathora, hard लघु, laghu, light, and गुरु, guru, heavy

रस, Rasa, Taste is of 5 kinds, तिक्त, tikta, pungent, अम्ल, amla, acid, कटु, katu, bitter, मधुर, madhura, sweet, and कषाय, kasâya, astringent

गंध, Gandha, Smell is of 2 kinds· सुगंध, Sugandha, sweet-smelling, fragrant, दुर्गंध, durgandha, bad-smelling, malodorous

वर्ण, Varna, Colour is of 5 kinds: कृष्ण, krishna, black, नील, nila, blue; पीत, pita, yellow, and शुक्ल, śukla, white

पद्म, Padma, pink

शब्द, Śabda, sound, स्वर, Svara is of 7 kinds षड्ज, sadja, ऋषभ, risabha, गंधार, gândhâra, मध्यम, madhyama, पंचम,

panchama, धैवत, Dhaivata and निषाद, nishadha, i.e., the *Do, re, me, fa, sol, la, si*

In all there are 27 main kinds, which can be combined in innumerable combinations

Note —That in rational beings, mind also assists the senses in bringing knowledge to the soul

SŪTRA 21

श्रुतमनिन्द्रियस्य ॥ २१ ॥

Srutamanindriyasya

(The function) of mind (is the) cognition of) Scriptural knowledge

Note —Scriptural knowledge of a sort is possible among the souls without a mind also [See Note under chapter I, Sutra 30, above]

SŪTRA 22

वनस्पत्यन्तानामेकम् ॥ २२ ॥

Vanaspatyan-tanamekam

(The earth bodied, water-bodied, fire-bodied, air bodied) up to the vegetable-bodied, souls (have only) one (sense, i e , touch They know only by means of touch)

SŪTRA 23

कृमिपिपीलिकाभ्रमरमनुष्यादीनामेकैकवृद्धानि ॥ २३ ॥

Krimipipilikabhramaramanusyadinamekaikavriddhani.

कृमि, Krimi, worms, etc , (have 2 senses . touch and taste)

पिपीलिका, Pipilika, ants, etc , (have 3 senses touch, taste and smell.

भ्रमर, Bhramara, bumble-bee, etc , (have 4 senses touch, taste, smell and sight)

मनुष्य, Manusya, man, etc , (have 5 senses touch, taste, smell, sight and hearing.)

Each (class has) one (sense), more than the one preceding it

SÛTRA 24

संज्ञिनः समनस्काः ॥ २४ ॥

Sanjñinah samanaskah.

The rational (beings are also called)—

सञ्ज्ञी, Sanjñi, (i e, one who has got Sanjñâ-mind here)

Elsewhere it means, name, desire, knowledge, etc

All the celestial, human and hellish beings are rational Some 5 sensed sub-humans are also rational, such as cow, horse, ape, pigeon, serpents, etc

SÛTRA 25

विग्रहगतौ कर्मयोगः ॥ २५ ॥

Vigrahagataukarma-yogah

In vigrahagati transmigration, (i e, the passage of the soul from one incarnation to another, there is only) karmic body vibration (karma yoga), (by which the electric and karmic molecules are attracted by the soul.

SÛTRA 26.

अनुश्रेणि गतिः ॥ २६ ॥

Anuśreṇigatih

(In vigraha-gati, transmigration, or passage from one incarnation to another, the soul's) movement (is always) in a straight line

(श्रेणि, Sreni, a straight line of spatial units from end to end) parallel with one of the 6 directions

East-west, North-south, up and down, either way

An indivisible atom of matter (परमाणु, paramânu) can go straight from the lowest limit of the Universe to its highest point, i e, a distance of 14 राजु, Rajûs, in one samaya

SÛTRA 27

अविग्रहा जीवस्य ॥ २७ ॥

Avigrahajîvasya

(The soul in its pure condition, i e, the liberated) soul has (a straight upward) vertical movement, the movement is called अविग्रहा, avigrahâ

because it is quite direct and upward, vertical, and there is no turning in it)

SÛTRA 28

विग्रहवती च संसारिणः प्राक्चतुर्भ्यः ॥ २८ ॥

Vigrahavatichasansârinah prâkchaturbhyah

Vigrahavatî or passage from one incarnation to another of a mundane soul (takes place) before 4 (samayâs at the most)

A समय, samayâ is the time taken by an atom of matter in passing from one प्रदेश, i e, point of space, to the next

Why 4 samayâs? The soul takes one samayâ in going in one direction. Each turning means one samayâ In the Universe there cannot possibly be more than 3 turnings, necessary for the soul s passage Therefore 3 samayâs or less than 4 samayâs are enough for the most crooked passage In the 4th samayâ the soul must incarnate in its new body

SÛTRA 29

एकसमयाऽविग्रहा ॥ २९ ॥

Ekasamayâvigrahâ

Where the passage is straight and there is no turning, it takes only one samayâ

Even an atom of matter in going from one end of the Universe to the other in a straight, upward or vertical direction, takes only one samayâ if it goes fastest

SÛTRA 30

एकं द्वौ त्रीन्वानाहारकः ॥ ३० ॥

Ekamdvautrînvânâhârakah

(In the) one, two or three (Samayâs of its passage, the soul remains) अनाहारक, anâhârkâ, non-assimilative, (that is, does not attract the molecules of âhâraka, assimilative matter of which the external bodies, i e, the physical, fluid and âhâraka bodies, are formed)

[Note that only karmayoga takes place, i e, only karmic electric matter is attracted See सूत्र, Sûtra 25 supra]

Note also that in a straight passage of the soul, one samayâ is taken in leaving one body and occupying the other. And in the passage, the soul continues to be âhâraka ; although in the passage itself, it is not necessary for it to attract no-karmic molecules, as it leaves the molecules already attracted in its last body and will attract a fresh batch in the new body which it is going to put on in the same samayâ

SÛTRA 31

सम्मूर्छनगर्भोपपादा जन्म ॥ ३१ ॥

Sammûrchhanagarbhopapâdâjanma

(Birth is of 3 kinds)

सम्मूर्छन, Sammûrchhana, spontaneous generation It is the result of surrounding matter combining and forming the physical body for the incarnating soul)

गर्भ, Garbha Uterine birth (It is the forming of the physical body by the union and development of the father's seed and mother's blood in the womb of the female In the language of Embryology, by the union between a sperm and an ovum, resulting into a fusion of the two cells into one single cell, called the 'fertilised ovum'

उपपाद, Upapâda Instantaneous Rise (Instantaneous grouping together of the वैक्रियक, Vaikriyaka, matter to form the vaikriyaka or fluid body, which is peculiar to hellish and celestial beings)

SÛTRA 32.

सचित्तशीतसंवृताः सेतरा मिश्राश्चैकशस्तद्योनयः ॥ ३२ ॥

Sachittasîtasamvritâh setarâmisraschaikasastadyonayah

Living matter, cold, covered , with their opposites, and the combination of each (pair) (are) their nuclei or birth-places (योनि, yoni, nucleus, the material environment in which the incarnating soul finds lodgment, is of 9 kinds .—

सचित्त, sachitta, of living matter , as the stomach, in which worms may appear

अचित्त, Achitta, of matter only with no life , as a wall or table in which mosquitoes may be generated.

- सचित्ताचित्त, Sachittâchitta, of living and dead matter, as lice in a slut's blouse or hat The person is living but the blouse or hat is dead-matter

शीत, Sita, cold Some microbes take birth on account of cold

उष्ण, Usna, Hot Some microbes take birth on account of heat

शीतोष्ण, Sitosna Where life is generated by the co-existense of cold and heat

As the heat of sun breeding gnats in a stagnant pool of water

संवृत्त, Samvrita, Covered As fruit may go bad and breed germs in it, if it is kept packed for a long time

विवृत्त, Vivrata, Exposed As moss in a piece of water

सवृतविवृत, Samvrita-vivrita Part exposed and part covered

The hellish and celestial beings take birth in अचित्तयोनि, achitta-yonis

Souls taking birth from a womb, employ a सचित्ताचित्त योनि, sachittâchitta-yoni

सम्मूर्छन, Sammûrchanas employ sachitta, achitta, and sachittâchitta-yonis

Hellish (नारकी) and celestial beings (देव) have hot and cold (some one and some the other) nucleus

Fire-bodied souls (तेजस्कायजीवा) have a hot one The others have hot or cold or mixed

Hellish, celestial and immobile beings have a covered nucleus The विकलत्रय, vikalatraya, *i e*, from 2 to 4 sensed beings have an open-covered nucleus

The different combinations of these yonis yield 400000, योनि, yonis as follows —

नित्यनिगोद, Nitya nigoda, souls which have never yet come out of a condition of common vegetables, where many souls occupy one body, as a potato

Their yonis are . . . 700000

इतरनिगोद, Itaranigoda, souls which have gone back to nigod 700000

पृथ्वीकायिक, Earth-bodied, अप्कायिक, water-bodied; तेजकायिक, fire-bodied; and वायु कायिक, air-bodied, all four each 700000	...	...	3800000
वनस्पतिकायिक, Vegetables, (Trees, etc) except nigoda		..	1000000
For स्थावर sthavarâs souls	...	..	5200000
,, द्वि इन्द्रिय, 2 sensed ,,	.	...	200000
,, त्रि, ,, 3 ,, ,,	..	...	200000
,, चतुः, ,, 4 ,, ,,	.	...,	200000
,, पंच, ,, 5 ,, animals	..	..	400000
,, ,, ,, 5 ,, human beings		...	1400000
,, देवाः, celestial beings	...	.	400000
,, नारकः, hellish ,,	..	..	400000
Total		..	8400000

SÛTRA 33

जरायुजाण्डजपोतानां गर्भः ॥ ३३ ॥

Jarâyujandajapotânam garbhah

Uterine birth (is of 3 kinds)

जरायुज, Jarâyuja, Umbilical (Birth in a yolk sack, flesh envelope, like a human child)

अण्डज, Andaja, Incubatory (Birth from a shell, like an egg)

पोत, Pota, Unumbilical (Birth without any sack or shell, like a cub of a lion or a kitten)

SÛTRA 34.

देवनारकाणामुपपादः ॥ ३४ ॥

Devanârakânâmupapâdah

Upapâda, i e, birth by instantaneous rise (is) peculiar to hellish and celestial beings

SÛTRA 35

शेषाणां सम्मूर्छनम् ॥ ३५ ॥

Sesanamsammûrchhanam

All the rest, (i e, except those born by embroyonic birth and instaneous rise are) सम्मूर्छन, sammûrchhana, born by spontaneous generation.

SÛTRA 36.

औदारिकवैक्रियिकाहारकतैजसकार्मणानि शरीराणि ॥ ३६ ॥

Audârikavaikriyikahârakataijasakârmanani śarîrâṇi

The bodies are of 5 kinds —

1 औदारिक, Audârika, the physical (body of all men and animals.)

2 वैक्रियक, Vaikriyika Fluid (The body of hellish and celestial beings, which they can change at will)

3 आहारक, Âhâraka, assimilative, (the spiritual man-like emanation from the head of a saint in doubt, etc)

4 तैजस, Taijâsa Electric (body of mundane souls formed of fine molecules of electric matter called Taijasa Varganâ.)

5 कार्माण, Kârmana , Karmic (body of mundane souls, made of fine molecules of karmic matter called Kârmâna Varganas, कार्माण वर्गणा)

The first 3 bodies are made of Âhâraka Vargana, molecules of assimilative matter.

SÛTRA 37

परं परं सूक्ष्मम् ॥ ३७ ॥

Param paramsûkṣmam

(Of these 5 bodies) each successive one (is) finer, i e, subtler (than the one preceding it)

SÛTRA 38

प्रदेशतोऽसंख्येयगुणं प्राक्तैजसात् ॥ ३८ ॥

Pradeśatosamkhyeyagunam prâktaijasât

(From the 1st to the 3rd body, i e) up to the Electric body (each one has) innumerable times the number of atoms (which are in the one preceding it)

SÛTRA 39

अनन्तगुणे परे ॥ ३९ ॥

Anantagune pare

Of the last two, (i e, the electric and the karmic bodies, each one

compared with the body immediately preceding it has an) infinite-fold (number of atoms)

SÛTRA 40

अप्रतीघाते ॥ ४० ॥

Apratighâte

(The electric and karmic bodies are) unpreventible (in their passage, i e, they can penetrate and permeate upto the end of the Universe)

The Fluid (वैक्रियिक) and Ahârak (आहारक) assimilative bodies can also penetrate but at some places they can not Their penetrative does not extend beyond (त्रस नाड़ी) Trasa nâdi, the mobile channel beyond where mobile souls are not found

SÛTRA 41

अनादिसम्बन्धे च ॥ ४१ ॥

Anâdi Sambandhe cha.

And their connection, (i e, of the electric and the karmic bodies with the soul is) without beginning That is, these two are always found in every soul and are absent only in liberated souls (सिद्धाः) But of course, being material, they are always discarding their old constituent particles and attracting and assimilating new particles in the place of the old From this point of view, a particular electric or karmic body is said to have a beginning

SÛTRA 42

सर्वस्य ॥ ४२ ॥

Sarvasya

(The electric and the karmic bodies are always found) with all (mundane souls)

SÛTRA 43

तदादीनि भाज्यानि युगपदेकस्याचतुर्भ्यः ॥ ४३ ॥

Tadadîni bhâjyâni yugapadekasyâchaturbhyah

Along with these, (two i e, the electric and the karmic bodies) in their distribution at one and the same time, with one soul (there can be

utmost upto 4, (i e, these two and one or two more bodies), i e., a soul can never have all the 5 bodies at once. Electric and karmic bodies it must always have But if it has more, it can add only one or two more as follows :—

In विग्रहगति, Vigrahagati, or passage from one incarnation to another, the soul has only 2 bodies, the तैजस, electric and the कार्मण, karmic

In human and sub-human condition of existence, the soul has 3, i. e, the electric, the karmic and the physical bodies

But the saints sometimes have these 3 and the आहारक, Âhâraka, assimilative body also, i e, 4 bodies at one and the same time This is the highest limit

The hellish and celestial being also have 3 bodies, The electric, the karmic and the fluid bodies

SÛTRA 44

निरुपभोगमन्त्यम् ॥ ४४ ॥

Nirupabhogamantyam

The last (body, i e, the karmic is) निरुपभोग, nirupabhoga, i e, cannot be the means of enjoyment to the soul through the senses and the mind, as the physical body can be, e g, the Karmic body bears no sound, sees no sights, etc

Note—The तैजस electric body is like the karmic body nirupabhoga There is no योग, yoga on vibration or cause of attraction of subtle matter in it

SÛTRA 45

गर्भसम्मूर्च्छनजमाद्यम् ॥ ४५ ॥

Garbhasammûrchhanajamadyam

The first, (i e, the physical body is produced along with the electric and the karmic bodies, in beings who are) born in the embryonic way (गर्भ) or by spontaneous generation (सम्मूर्छन)

SÛTRA 46

औपपादिकं वैक्रियिकम् ॥ ४६ ॥

Aupapâdikam Vaikriyikam

The fluid body (is found along with the electric and the karmic bodies in those who are) born by उपपाद, instantaneous rise

SÛTRA 47.

लब्धिप्रत्ययं च ॥ ४७ ॥

Labdhipratyayan cha

And (fluid body can also be attained by other) cause, i e, by a लब्धि, labdhi, attainment due to special austerities.)

But this is, of course, in exceptional circumstances

SÛTRA 48.

तैजसमपि ॥ ४८ ॥

Taijasamapi

Even the electric (body can be the product of special austerities)

This takes place in two ways —

(1) शुभ तैजस, Śubha taijasa Beneficent electric body, e g, a saint with supernatural powers sees famine or plague, etc, in a country and is moved to compassion His austerities enable his electric body to overflow itself, and issuing out of his right shoulder go and to remove the causes of famine, plague, etc, and then come back and be re absorbed in the same way in which it went out

(2) अशुभ तैजस, Aśubha taijasa Maleficent electric body, e g, the same saint being moved to anger, the duplicate body will go forth from the left shoulder and having consumed the object of anger, will return to go into the saint and consume him also

SÛTRA 49

शुभं विशुद्धमव्याघाति चाहारकं प्रमत्तसंयतस्यैव ॥ ४९ ॥

Subham visuddhamavyâghâti châhârakampramattasamyatasyaiva

And the Âhâraka body (is) beneficent pure and impreventible and found only in a *pramatta samyata* saint, (i e, one in the 6th stage of spiritual development with imperfect now)

It is (1) शुभ, Subha, (always) beneficent

(2) विशुद्ध, Visuddha, pure, (the product of meritorious karmas,)

and

(3) अव्याघाति, Avyâghati, unpreventible (by anything in its course)

The आहारक शरीर, Ahâraka body is the spiritual man like emanation that flames forth from the head of a saint when he wants to remove his doubt on some momentous and urgent point, the flaming form flashes across space, touches or sees the feet of some omniscient Lord (kevalin) or a saint with perfect scriptural knowledge (श्रुतकेवली sruta kevlin, like भद्रबाहु Bhadrabâhu, the preceptor of चन्द्रगुप्त, Chandragupt Maurya) and thus having removed the doubt re-enters the saint's head

All this is done, of course, with lightning rapidity, but it never takes more than one antarmûhurta i e, 48 minutes, minus one instant

SÛTRA 50

नारकसम्मूर्च्छिनो नपुंसकानि ॥ ५० ॥

Nârakasammûrchhino napumsakâni

The hellish beings (and those who are) (सम्मूर्छन, sammûrchhana) spontaneously generated (are of) a common or neuter sex.

SÛTRA 51

न देवाः ॥ ५१ ॥

Na devâh

The celestial beings never (have a common sex They are always masculine or feminine)

SÛTRA 52.

शेषास्त्रिवेदः ॥ ५२ ॥

Sasastrivedâh

The remaining (beings, i e, those born of an embryo, have) 3 sexes, (i e, they can be masculine, feminine or common)

लिङ्ग, Linga or sex is of 2 kinds:—

द्रव्यलिङ्ग, Dravya linga, objective sex, differentiating organs of the sexes,

भाव लिङ्ग, Bhâva linga, subjective sex, thought-activity relating to sexual inclinations

SÛTRA 53

औपपादिकचरमोत्तमदेहाऽसंख्येयवर्षायुषोऽनपवर्त्यायुषः ॥५३॥

Aupapâdikacharamottamadehâsamkhyeyavarsâyusonapavartyayusah

(Those who are) born by instantaneous rise, (i e, hellish नारकाः, and celestial beings देवाः, (those who are in their) last (incarnation चरमदेह charama body) with the highest (kind of) physical body, (and those whose) age is innumerable years, (e g human and sub-human beings in भोगभूमि, bhoga bhûmi, enjoyment-land, i e, in a condition of life where there is all enjoyment and no labour like agriculture, etc, (these three live the full span of) their life (It can) never (be) cut short (by themselves or others)

The remaining beings, i e, human and sub-human beings in कर्मभूमि, karma bhûmi, work-land, i e, the condition of life where agriculture, etc, are necessary for sustenance, can have their lives cut short, by external causes, as accident, suicide, disease, etc, etc

CHAPTER III

SÛTRA 1

रत्नशर्कराबालुकापङ्कधूमतमोमहातमःप्रभाभूमयोघनाम्बु-
वाताकाशप्रतिष्ठाःसप्ताधोऽधः ॥ १ ॥

Ratnaśarkarâvâlukâpankadhûmatamomahâtamahprabhabhûmayoghanâmbuvâtâkâśapratisthahsaptâdhodhah

[NOTE—To understand this chapter it is necessary to consider maps I and II of Loka (लोक) and the 2½ Dvipas (अढाईद्वीप) with their explanations]

There are 7 earths, (lying parallel to each other and with an intervening space separating one from the other Beginning from the earth which we inhabit, these earths are situated, each one) lower than the other (Each one is surrounded and) supported by (3 atmospheres of)

घनवात, Ghana vâta, gross air atmosphere

अम्बुवात, Ambuvata, vapour atmosphere

तनुवात, Tanuvâta, thin air atmosphere,

(and is enveloped by) space (These) 7 earths (are)

1 रत्नप्रभा, Ratna prabhâ, in hue like jewels (16 varieties of which are found in it as diamond, ruby, etc, etc)
2 शर्कराप्रभा, Sarkarâ prabhâ, in hue like sugâr
3 बालुकाप्रभा, valukâ prabhâ, „ „ „ sand
4. पङ्कप्रभा, panka prabhâ, „ „ „ mire
5 धूमप्रभा, dhûma prabhâ, „ „ „ smoke
6 तमःप्रभा, Tamah prabhâ, „ „ „ darkness
7 महातमःप्रभा, Mahâtamah prabhâ, in hue like pitch darkness

The वातवलय, vâta valayas or atmospheres are each 20,000 योजन, yojanas thick at the bottom of the Universe

Each one of these earths is separated from the next by an interval of one rajjû

In each of these intervals there are the 3 atmospheres also supproting, the upper earth

Ratna Prabhâ is 1,80,000 yojanas thick It has 3 parts The uppermost, khara bhâga is 16,000 yojanas thick The 16

kinds of jewels, diamond, &c, are found in it In the middle 14,000 yojanas of these 16,000, there live all the 10 kinds of Residential (Bhavanavâsi) celestial beings except the Asura Kumâra, and all the 8 kinds of Peripatetic (Vyantara), celestial beings except the Râksasa

The middle part is Panka bhâga, 84,000 yojanas thick The Asura and Râkṣasa live here The lowest part is Abbahula bhâga, 80,000 yojanas thick The first hell is situated here, *i.e.*, only in the mobile channel (Trasa nâdî) of this part.

Sarkarâ Prabhâ is 32,000 yojanas thick The second hell is situated in the mobile channel in this

Valukâ Prabhâ has 28,000 yojanas and the third hell

Panka Prabhâ has 24,000 yojanas and the fourth hell

Dhûma Prabhâ has 20,000 yojanas and the fifth hell

Tamah Prabhâ has 16,000 yojanas and the sixth hell

Mahâ Tamah Prabhâ has 8,000 yojanas and the seventh hell

SÛTRA 2

तासु त्रिंशत्पञ्चविंशतिपञ्चदशदशत्रिपञ्चोनैकनरकशतसहस्राणिपञ्चचैवयथाक्रमम् ॥ २ ॥

Tâsu trinśatpanchavinśatipanchadaśadaśatripanchonaikanarakaśatasahasranipanchachaivayathâkramam.

In these (earths there are the following) hells respectively —

30	lacs	(in	the	1st,)
25	,,	(,,	,,	2nd,)
15	,,	(,,	,,	3rd,)
10	,,	(,,	,,	4th,)
3	,,	(,,	,,	5th,)
99,995		(,,	,,	6th,)
5	lacs	(,,	,,	7th,)

Total 84 lacs

The hellish beings are born and live in these hells These hells are really huge holes in which the hellish beings live They are in different

layers (Patala) The 1st to the 7th earths have 13, 11, 9, 7, 5, 3 and 1 layer for each of the 1st to the 7th hell respectively, i e, 49 layers in all

In each layer there is a central hole (Indraka bila), and lines (Sreni baddha) of holes in the 4 cardinal and 4 intermediate directions

In the first layer, there are 49 in each of the cardinal directions, and 48 in each of the intermediate corners

In the second layer, the numbers are 48 and 47, in the third, 47 and 46, till in the 49th layer, the number of holes is 1 and 0. Thus in the last or 49th layer there is a central hole and 4 holes in the East, West, North and South, 5 holes in all

The rest of the holes in the 1st 6 hells are called sporadic (Prakîrnaka Thus there are

49	Central (Indraka)
9604	in the 8 directions (Śreni baddha)
8390347	Sporadic (Prakîrnaka)
84,00,000	

SÛTRA 3

नारका नित्याशुभतरलेश्यापरिणामदेहवेदनाविक्रियाः ॥ ३ ॥

Narakâ nityâ subhatara lesya parinâma deha vedanâ vikriyah

Hellish beings always (have) very bad thought-colours, sense perceptions and their objects, bodies feelings of pain and transformations

Hellish beings always have the colour (लेश्या, lesyâ, the paint of body and thought, i e, द्रव्यलेश्या, dravya lesyâ and भावलेश्या, bhava lesyâ) of the 3 lower lesyâs, viz कृष्ण black, नील indigo and कापोत grey

Grey (कापोत, kâpota) only in hells of 1st and 2nd earths grey (कापोत) and indigo (नील, nîla) in the 3rd indigo only in the 4th, indigo and black (कृष्ण krisna) in the 5th, and (कृष्ण krisna) black in the 6th, and thus the 7th द्रव्यलेश्या, dravya lesyâ or body paint persists throughout life, but bhâva lesyâ changes with the character of thought-activity One special bhâva lesyâ or thought-colour does not last for more than one मुहूर्त, muhûrta, i e, 48 minutes Hellish beings also always have the lowest kinds of sense perceptions, i e, the sound is harsh, touch is rough and hard, etc Their environment, including themselves, is horrible

Their bodies are also grotesque, e g, हुण्डक, hundaka, disproportionate,

as a small head with a huge trunk and long feet, etc. The height of the body in the first hell is 7 bows, 3 cubits and 6 fingers

It doubles at each next hell, till in the 7th hell it is 500 bows, as 24 fingers=1 cubit, and 4 cubits=1 bow.

The pangs which they suffer are very acute and intense. They change their bodies at will, but the transformation is always of a low and cruel character, such as that of a wolf, raven, etc, etc.

All the hells in the 1st, 2nd, 3rd, and 4th hells and the upper 2 lacs in the 5th hell are all hot All the rest are cold

SÛTRA 4

परस्परोदीरितदुःखाः ॥ ४ ॥

Parasparo dîrita duhkhâh

The tortures (of hellish beings are) produced (by them for) another

SÛTRA 5

संक्लिष्टा सुरोदीरित दुःखाश्चप्राक्चतुर्थ्याः ॥ ५ ॥

Samklistâ suro dirita dukhascha prâk chaturthyâh

Before the 4th (earth i e, in the 1st, 2nd and 3rd earths, in the hells,) the evil-minded (celestial beings called) Asura kumâras also give torture (to the hellish beings or incite them to torture one another)

SÛTRA 6

तेष्वेकत्रिसप्तदशसप्तदशद्वाविंशतित्रयस्त्रिंशत्सागरोपमा-सत्त्वानां परा स्थितिः ॥ ६ ॥

Tesveka trisapta-daśa sapta daśa dvâvinsati trayastrinśat sâgaropamâ satvânâm parâ sthitih

In these (seven hells) the maximum age of (hellish) beings (of different earths is as follows —

1 सागरोपमा Sâgropamâ or सागर sâgara (simply) in the 1st earth.
3. „ „ or sagars „ „ 2nd „
7 „ „ „ „ „ 3rd „
10 „ „ „ „ „ 4th „

17 सागरोपमा Sagropama or sâgara, in the 5th earth.
22 " " " " " 6th "
33 " " " " " 7th "

1 सागर Sâgara = 10 × (crore × crore) of अद्धापल्य, addhâpalya

1 अद्धापल्य, Addhâpalya = A circular pit with a diameter of 1 योजन, yojana, i e, 2000 kosas and of an equal depth is filled with the ends of the downy-hair of a lamb of 7 days, born in the highest bhoga bhûmi उत्कृष्टभोगभूमि One end of hair is taken out in every 100 years The time taken to empty the pit is a व्यवहारपल्य, vyavahâra palya Innumerable vyavahâra palyâs make one उद्धारपल्य, Uddhâra palya

Innumerable uddhâra palyas make one अद्धापल्य, Addhâ palya

SÛTRA 7

जम्बूद्वीपलवणोदादयःशुभनामानो द्वीपसमुद्राः ॥ ७ ॥

Jambû-dvîpa lavano dâdayah śubhanâmâno dvipa samudrâh

Jambûdvipa Continent, Lavana samudra (ocean), etc, (etc, are) the continents and oceans being pleasant names

In the middle world (मध्यलोक madhya loka) there are innumerable dvîpas (द्वीपाः) continents and samudras (समुद्राः) oceans

They all have pleasant (or auspicious) names Their names are —

1 { जम्बूद्वीप, Jambû dvîpa, in which we live
लवणसमुद्र, Lavana samudra, salt ocean

2 { धातकीखण्डद्वीप, Dhataki khanda dvîpa then
कालोदधिसमुद्र, Kâledadhi samudra then

3 { पुष्कर वरद्वीप, Puskara vara dvîpa, then
पुष्कर वर समुद्र, Puskara vara samudra, then

4 { वारुणीवर द्वीप, Vârunî vara dvîpa,
वारुणीवरसमुद्र, Varuni vara samudra,

5 { क्षीरवरद्वीप, ksîra vara dvîpa,
क्षीरवरसमुद्र, ksîra vara samudra,

6 { घृतवरद्वीप, Ghrita vara dvîpa ,
घृतवरसमुद्र, Ghrita vara samudra ,

7 { इक्षुवरद्वीप, Iksu vara dvîpa ,
इक्षुवरसमुद्र, Iksu vara samudra ,

8 { नन्दीश्वरद्वीप, Nandîsvara dvîpa ,
नन्दीश्वरसमुद्र, Nandîsvara samudra ,

9 { अरुणवरद्वीप, Aruna vara dvîpa ,
अरुणवरसमुद्र, Aruna vara samudra ; and others.

The last ones are —

स्वयम्भूरमणद्वीप, Svayambhû ramana dvîpa

स्वयम्भूरमणसमुद्र, Svayambhû ramana Samudra

SÛTRA 8

द्विर्द्विर्विष्कम्भाः पूर्वपूर्वपरिक्षेपिणो वलयाकृतयः ॥ ८ ॥

Dvirdvir viskambhah pûrva pûrva pariksapino valayâ krtayah

(The oceans and continents each one have) twice the breadth (of the one immediately preceding it Thus जम्बूद्वीप, Jambû dvîpa is 1 lac योजन, Yojanas in breadth, the लवणसमुद्र, Lavana samudra is 2 lacs, the धातुकीखण्डद्वीप, Dhatukî khanda dvîpa is 4 lacs and so on) Each one surrounds the one immediately preceding it (They are all) annular in form.

SÛTRA 9

तन्मध्ये मेरुनाभिर्वृत्तो योजनशतसहस्रविष्कम्भो जम्बूद्वीपः॥९॥

Tanmadhyemerunabhirvrttoyojanasatasahasraviskambhojambûdvîpah

In the middle of those (concentric oceans and continents, is Jambû dvîpa which is) round (like the disc of the sun) (In the centre of Jambû dvîpa) like the navel (in the human body, is situated) mount meru. (Jambû dvîpa is) 1 lac yojanas in breadth

1 योजन (big) yojana=2,000 kosas

1 योजन (small) yojanas=4 kosas

Here the reference is to the big yojanas, 1 yojana=2,000 kosa, 500 times the small one

SÛTRA 10

भरतहैमवतहरिविदेहरम्यकहैरण्यवतैरावतवर्षाः क्षेत्राणि ॥१०॥

Bharatahaimavataharividcharamyakahairanya-vatairâvatavarsâhksettrâni.

The divisions, Ksettras, (of Jambû dvîpa are seven) भरत, Bharata, हैमवत, Haimavata, हरि, Hari, विदेह, Videha, रम्यक, Ramyaka, हैरण्यवत, Hairanyavata and ऐरावत, Airâvata

SÛTRA 11

तद्विभाजिनःपूर्वापरायता हिमवन्महाहिमवन्निषधनील-

रुक्मिशिखरिणो वर्षधरपर्वताः ॥ ११ ॥

Tadvibhajinahpûrvâparâyatâhimavanmahâ-himavaunisidhanîlarukmi-sikharinovarsadharaparvatah

Dividing these (7 क्षेत्र Ksettras there are 6) mountains (They are :) हिमवन् Himavan, महाहिमवन् Mahâ-himavan, निषिध Nisadha, नील Nila, रुक्मि Rukmi and शिखरि Sikhari (These mountains) run East to West

SÛTRA 12

हेमार्ज्जुनतपनीयवैडूर्यरजतहेममयाः ॥ १२ ॥

Hemârjjunatapanîyavaidûryarajatahemamayâh

(The 1st mountain, i e, हिमवन् Himavan, is) golden in colour, (the 2nd silvery white), (the 3rd red, like red-hot gold, (the 4th is) blue (like the neck of a peacock,) (the 5th) silvery (white), (and the 6th) golden मया (mayá) in this sûtra means like

SÛTRA 13

मणिविचित्रपार्श्वा उपरि मूले च तुल्यविस्ताराः ॥ १३ ॥

Manivichitrapârsvâuparimûlechatulyavistârâh

The sides (of these 6 mountains are) studded with various jewels, (and they are of) equal width at the foot, the top and (the middle)

SÛTRA 14

पद्मम‍हापद्मतिगिञ्छकेशरिमहापुण्डरीकपुण्डरीका ह्रदास्तेषामुपरि ॥ १४ ॥

Padmamahâpadmatigañchhakesarimahâpundrîkapundarikâhradâstesâmupari

On the top of these (mountains there are the following 6) lakes, (respectively :) पद्म Padma, महापद्म Mahâpadma, तिगिञ्छ Tigânchha, केशरि Kesari, महापुण्डरीक Mahâpundarîka, and पुण्डरीक Pundarîka

SÛTRA 15.

प्रथमो योजनसहस्रायामस्तदर्द्धविष्कम्भोह्रदः ॥ १५ ॥

Prathamoyojanasahasrayâmastadarddhaviskambhohradah.

The first lake (has a) length (of) 1000 yojanas (and a) breadth (of) half of that, (*i e*, 500 yojanas)

SÛTRA 16.

दशयोजनावगाहः ॥ १६ ॥

Dasayojanâvagâhah

(The fi st lake has a) depth (of) 10 yojanas

SÛTRA 17

तन्मध्ये योजनं पुष्करम् ॥ २७ ॥

Tanmadhyeyojanampus karam

In the centre of this (first lake there is a) lotus like (island,) one yojana (broad)

SÛTRA 18

तद्द्विगुणद्विगुणा ह्रदाःपुष्कराणिच ॥ १८ ॥

Taddvigunadvigunahradâhpus karânicha

(Each of the three) lakes (up to तिगञ्छ Tiganchhi) (is) twice (in length, breadth and depth of the lake), and (each of the 3) islands (also of) twice (the breadth of the island in the lake immediately preceding it)

SÛTRA 19

तन्निवासिन्यो देव्यःश्रीह्रीधृतिकीर्तिबुद्धिलक्ष्म्यःपल्योपमस्थितयःससामानिकपरिषत्काः ॥ १९ ॥

Tannivasinyodevyahsrîhridhrtikîrtibuddhilaksmyahpalyopamasthitayahsasâmânikaparisatkâh

The goddesses residing in those (6 islands are, respectively) श्री, Srî ह्री, Hri, धृति, Dhrti, कीर्त्ति, Kirti, बुद्धि, Buddhi and लक्ष्मी, Laksmî (Each one of the goddesses has a) life span (of) one (अद्धा Addha) पल्य, palya (These goddesses live) with (celestial beings of an equal status with them, called) सामानिक, Sâmânika, (and with celestial beings who are members of their courts, called) पारिषद् Parisad.

SÛTRA 20

गङ्गासिन्धुरोहिद्रोहितास्याहरिद्धरिकान्तासीतासीतोदानारीनरकान्तासुवर्णरूप्यकूलारक्तारक्तोदाःसरितस्तन्मध्यगाः ॥ २० ॥

Ganga sindhu rohidro hitâsyâ hariddharikântâ sîta sitodâ nâri narakântâ suvarna rûpya kûlâ raktâ raktodâh saritas tan madhyagâh

The rivers गङ्गा, the Gangâ, सिन्धु, the Sindhu, रोहित, the Rohit, रोहितास्या, the Rohitâsyâ, हरित् the Harit, हरि कान्ता, the Hari kanta, सीता, the Sîtâ, सीतोदा the Sitodâ, नारी, the Nâri, नरकान्ता, the Narakântâ सुवर्णकूला, the Suvaranakûlâ, रूप्यकूला, the Rûpya kûlâ, रक्ता, the Raktâ, रक्तोदा, the Raktodâ, flow in those (seven ksetras, 2 in each respectively, i e, Gangâ, and Sindhu in Bhairta, Rohit and Rohitasya in Haimvata, etc, etc)

SÛTRA 21

द्वयोर्द्वयोः पूर्वाः पूर्वगाः ॥ २१ ॥

Dvayordvayohpûrvâhpûrvagâh

(These 14 rivers must be taken in groups) of 2 each The first (of each group as named above) flows eastwards (and falls into the ocean there)

SÛTRA 22

शेषास्त्वपरगाः ॥ २२ ॥

Śesastra paragâh.

But the others flow westwards (and tall into the ocean there)

These rivers have their sources as follows

Ganga, Sindhu and Rohâitsyâ, spring from the lake Padma			
Rohita and Harikânta	„	„	Maha Padma
Harit and Sîtodâ	„	„	Tiganchha
Sîtâ and Narkântâ	„	„	Keśari.
Nâri and Rûpya kûlâ	„	„	Mahâpundarîka
Suvarnakûlâ, Raktâ and Raktodâ spring		„	Pundarîka

SÛTRA 23.

चतुर्दशनदीसहस्रपरिवृता गङ्गासिन्ध्वादयो नद्यः ॥ २३ ॥

Chaturdaśa nadî sahasra parivrta gangâ sindhvâ dayo nadyah

Gangâ and Sindhu have 14,000 tributary rivers each and others, i e, the next pair (Rohit and Rohitâsyâ) have twice, i e, 28,000 each Harit and Hari kantâ have 56,000 each Sitâ and Sîtodâ have 1,12,000 each. Nârî and Narkântâ have 56,000, Suvarnakûlâ, Rûpyakûlâ 28,000 and Raktâ Raktodâ 14,000 each

SÛTRA 24

भरतः षड्विंशतिपञ्चयोजनशतविस्तारः षट्चैकोनविंशतिभागा योजनस्य ॥ २४ ॥

Bharatah sad vinśati pancha yojana sata vistârah śat chaikona vinsati bhâgâ yojanasya.

Bharata kśetra, in its widest part, measures $526\frac{6}{19}$ yojanas

SÛTRA 25

तद्द्विगुणद्विगुणविस्तारा वर्षधरवर्षा विदेहान्ताः ॥ २५ ॥

Tadviguna dviguna vistârâ varsadhara varsâ videhântâh

Each mountain and ksetra in breadth has double the breadth of the mountain or ksetra preceding it (This is upto) Videha

Thus Bharata ksetra is 526 $\frac{6}{19}$ yojanas in breadth; the Himavana mountain is double of this, i e, 1052 $\frac{12}{19}$ yojanas, and so on.

SÛTRA 26

उत्तरा दक्षिणतुल्याः ॥ २६ ॥

Uttarâ daksina tulyâh

To the north (of videha, the arrangement and extent of ksetras, mountains, rivers, lakes, islands is exactly) corresponding to (those in) the south (of it)

SÛTRA 27

भरतैरावतयोर्वृद्धिह्रासौ षट्समयाभ्यामुत्सर्पिण्यवसर्पिणी-भ्याम् ॥ २७ ॥

Bharatairâvatayorvrddhihrâsau satsamayâbhaya-mutsarpinyavasar-pinî-bhyâm.

In Bharata and Airâvata ksetras (in the extreme south and north of Jambûdvîpa there is) increase and decrease of (bliss, age, height, etc of their inhabitants in the 2 æons), utsarpini (उत्सर्पिणी) and Avasarpinî (अवसर्पिणी) (the æons of increase and decrease respectively). There are 6 ages (in each æon)

The ages in avasarpinî, the present æon are सुखमासुखमा, Sukhamâ-sukhamâ, सुखमा, Sukhama, सुखमादु खमा, Sukhamâ duḥ-khamâ, दुःखमासुखमा Duḥkhama-sukhama, दुःखमा, Duhkhamâ and दुःखमादुःखमा Duhkhamâ-duhkhamâ We are now in the Duhkhamâ or the 5th age (पंचमकाल), this began in about 523 B C., i e, 3 years, 8½ months after the liberation of Lord Mahâvîra, and its total duration is 21,000 years The sequence of ages in the utsarpinî is the reversing of the order of the Avasarpinî The 1st three of the Avasarpinî and therefore the last 3 of the Utsarpinî are ages of भोगभूमि, Bhoga-bhûmi, the rest are of कर्मभूमि, Karma-bhûmi

Each æon is of 10 × (1 crore × 1 crore) सागर sâgaras

In Avasarpinî, the ages have their duration as follows —

1st = 4 × (1 crore × 1 crore) sâgara

2nd = 3 „ „ „

3rd=2 × (1 crore × 1 crore) sâgara.

4th=1 „ „ „ minus 42,000 years.

5th=21,000 years.

6th=21,000 years

Altogether 10 × (1 crore × 1 crore) sagaras, *i.e.*, दशकोडाकोडी सागर

SÛTRA 28.

ताभ्यमपरा भूमयोऽवस्थिताः ॥ २८ ॥

Tâbhyâmaprâ bhumiyo avasthitâ

Excepting these two (Bharata and Airâvata), the other (five) Earths are constant. (There is no increase or decrease in bliss, age, height etc. there).

SÛTRA 29.

एकद्वित्रिपल्योपमस्थितयो हैमवतकहारिवर्षकदैव-कुरवकाः ॥ २९ ॥

Ek dwitripalyopamasthityohaimvatakharivarshak daivakurvakâh.

(The men and animals) of Himvana, Harivarshak, Devakuru (bhoga-bhumi) are respectively of the ages of one. two. and three palyas

SÛTRA 30

तथोत्तराः ॥ ३० ॥

Tathottarâh

(The condition of things is) the same in the north (of mount Meru मेरु,) Devakuru, Hari and Haimavata are replaced by Uttara-kuru, Ramyaka and Hairaṇyavata.

SÛTRA 31.

विदेहेषु संख्येयकालाः ॥ ३१ ॥

Videheṣu samkhyeya kâlâh.

In videha (men have an age of) numerable (सङ्ख्येय) years, *i e*, the highest is 1 crore पूर्व, pûrvas and the least is अन्तर्मुहूर्त, Antara muhûrta.

84 lac years=1 pûrvânga (पूर्वाङ्ग)

(84 lac years 2=1 pûrva=70560000000000

• 1 crore pûrva=70560000000000,0000000 years

SÛTRA 32

भरतस्य विष्कम्भो जम्बूद्वीपस्य नवतिशतभागः ॥ ३२ ॥

Bharatasya viskambho jambûdvîpasya navatiśatabhâgah

The breadth of Bharata Ksetra (is) 190th part of the breadth of Jambû-dvîpa ($= \frac{100000}{190} = 526 \frac{6}{19}$ yojanas)

SÛTRA 33

द्विर्धातकीखण्डे ॥ ३३ ॥

Dvir dhatakîkhande.

In the Dhataki khauda (which is the next region after salt ocean, लवणसुद्र, the number of ksetras, mountains, rivers, lakes, etc is) double (of that in जम्बूद्वीप, Jambû-dvîpa)

SÛTRA 34

पुष्करार्द्धे च ॥ ३४ ॥

Puskarârddhe cha

In (the nearest) half of Puskara-dvîpa also (the number of ksetras, etc is double of that in Jambû-dvîpa)

SÛTRA 35

प्राङ्मानुषोत्तरान्मनुष्याः ॥ ३५ ॥

Prânmânuṣottarânmanusyâh

On this side of Mânuṣottara (alone) there are men

In the middle of Puskaravara-dvîpa (पुष्कर वरद्वीप) running all round it, is the Mânusottara (मानुषोत्तर) mountain It is so called because man is neither found nor born except on this side of it

SÛTRA 36

आर्या म्लेच्छाश्च ॥ ३६ ॥

Âryâ mlechchha ścha.

(The human beings in these 2½ regions, अढाईद्वीप, are of two kinds ·) आर्य, Ârya and म्लेच्छ, Mlechcha, (i. e, respectively those who care and do not care for religion). Human beings are of 2 kinds.

आर्य, Arya, noble, worthy, respectable.

म्लेच्छ, Mlechchha, barbarian, non-Âryan, low, savage.

Ârya are of 2 kinds.

ऋद्धिप्राप्त, Riddhi Prâpta, with supernatural powers.

अनृद्धिप्राप्त, Anriddhi prâpta, without supernatural powers

ऋद्धि, Riddhi is of 7 kinds ·

1. बुद्धि, Buddhi, Enlightenment.
2. विक्रिया Vikriyâ, Capacity to change the body at will.
3. तप, Tapa, Austerities
4. बल, Bala, Miraculous strength.
5. औषध, Ausadha, Healing power.
6. रस, Rasa, Capacity of an evil eye and its opposite, etc.
7. अक्षीण, Aksîna, Capacity of making stores, place, etc., in-exhaustible

There are 64 sub-classes of these 7

अनृद्धि आर्य, Anriddhi Âryas are of 5 kinds.

1. क्षेत्र, Ksetra, born in Âryakhanda, one of the 6 divisions of Bharataksetra.
2. जाति, Jâti, born in high families like Iksvâku, Suryavanśa, Nâtivanśa, etc., etc
3. कर्म, Karma, Ârya by pursuit of, military, Literary, Agriculture, Trade, Arts, Service
4. चारित्र, Châritra, Ârya by right conduct.
5. दर्शन, Darsâna, Ârya by right belief

म्लेच्छाः, Mlechchas are of 2 kinds:

1. कर्मभूमिज, Karma-bhûmija, i.e, born in the 5 Mlechchacha divisions each of the 5 Bharatakşetra, and 5 Airâvata, and 800 in the Videhas The total divisions are 5 × 5 + 5 × 5 + 800 = 850
2. अन्तद्वीपज, Antara-dvipaja, i e, inter-continental Mlechchhas There are 24 islands in लवणोदधि, Lavaṇodadhi, the first ocean round the first continent, Jambû-dvîpa.

These islands are peopled by grotesque creatures, with boars, elephants, horses, and head on a human body, or with long ears, one leg, and similar grotesque formations of the body Their age is one palya पल्य, and they live on fruits, etc of trees.

500 yojanas from the circumference of Jambû-dvîpa, these 24 islands are situated in a circle in the लवणसमुद्र, Lavana Samudra The islands in the 4 cardinal directions are 100 yojanas in breadth The 4 corner ones are 55 yojanas, and the remaining 16 are 50 yojanas in breadth These 16 are 550 (instead of 500) yojanas from the circumference of Jambû-dvîpa.

SÛTRA 37

भरतैरावतविदेहाः कर्मभूमयोऽन्यत्र देवकुरूत्तरकुरुभ्यः ॥ ३७ ॥

Bharatairâvata videhâh karmabhûmayo nyatra devakurûttra kurubhyah

Bharata, Airâvatâ and Videha ksetras, except Deva Uttara-kurûs (are the only regions where we find) Karma-bhûmi, (i e, agriculture, etc, for sustenance) This is also the region of piety and place from where liberation can be attained.

SÛTRA 38

नृस्थिती परऽावरे त्रिपल्योपमान्तर्मुहूर्ते ॥ ३८ ॥

Nr sthiti parâvare tripalyopamântar muhûrta

The age of human beings (ranges from) a maximum of 3 Palyas to a minimum of one Antara-muhûrtâ

Infinite × infinite atoms		= 1 Utsanjñâsanjña (उत्सञ्ज्ञासञ्ज्ञा)
8	Utsanjñâsanjña	= 1 Sanjñâsanjña (सञ्ज्ञासञ्ज्ञा)
8	Sanjñâsanjña	= 1 Tuti-renu (त्रुट् रेणु)
8	Tuti-renu	= 1 Trasa-renu (त्रसरेणु)
8	Trasa ,	= 1 Ratha ,, (रथरेणु)
8	Ratha ,,	= 1 hair-point of a hairbin highest enjoyment-land (उत्कृष्टभोगभूमि)
8	Such Hair points	= 1 hair point middle (मध्यम) enjoyment-land
8	,, ,,	= 1 ,, ,, lowest (जघन्य) Enjoyment land .

8 such hair-points	= 1 hair-point enjoyment-land, action-land (कर्मभूमि)
8 ,, ,,	= 1 Liṣa nit (young louse or egg of a louse)
8 Nits	= 1 Yûka louse
8 Lice	= 1 Yava madhya barley-seed (in its diameter)
8 Barley-seeds,	= 1 Utseda Angula, उत्सेधअंगुल (small finger) in its breadth.
[500 Utseda Angulas	= 1 Pramâna Angula, प्रमाणांगुल, (big finger.)]
6 Angula	= 1 Pâda (पद)
2 Pâda	= 1 Vitasti (span) वितस्ति
2 Vitasti	= 1 Lâtha (cubit) हाथ,
2 Cubits	= 1 Kiku किकु,
2 Kikus	= 1 Dhanuśya (bow) धनुष्य.
2,000 Bows	= 1 Kosa कोश
4 Kosas	= 1 Yojana योजन

[A big or Pramâna = 500 small yojanas
= 2,000 kosas.]

By the Pramâna Angula प्रमाणांगुल or 500 times of the ordinary measure, continent, oceans, &c. are measured

जगत्श्रेणि, Jagat Srenî = 7 Râjûs राजू this is the length of the Universe at its lowest point.

जगत्प्रतर, Jagat Pratara = 7 Râjûs × 7 Râjûs = 49 square Râjûs, the area of the base of the Universe.

जगत् घन (लोक) Jagat-ghana or Loka = (7 Râjûs)^3 = 343 cubic Râjûs, the volume of the Universe

SÛTRA 39

तिर्यग्योनिजानां च ॥ ३९ ॥

Tiryagyoni janam cha

For the 21 kinds of numbers and further numerical details see *Jaina Gem Dictionary*, (Central Jaina Publishing House, Arrah)

The sub-human beings also (have the same range of age)

		Maximum age	Minimum age.
Earth bodied	=	22,000 years	one antara-muhûrta
Vegetable bodied	=	10,000 "	
Water bodied	=	7,000 "	
Air bodied	=	3,000 "	
Fire bodied	=	3 days	
2 sensed	=	12 years	
3 "	=	49 days	
4 "	=	6 months	
5 " fish, etc	=	1 crore pûrvâs years	
Mongoose	=	9 pûrvangas "	
Serpent	=	42,000 years	
Birds	=	72,000 "	
Quadrupeds	=	3 Palyas	

CHAPTER IV.

SÛTRA 1

देवाश्चतुर्णिकायाः ॥ १ ॥

Devâśchaturni Kâyâh

Celestial beings (are of) four orders, groups or classes

भवनवासी, Bhavana-vâsî, Residential

व्यंतर, Vyantara, Peripatetic.

ज्योतिष्क, Jyotiska, Stellar.

वैमानिक, Vaimânika, Heavenly.

SÛTRA 2

आदितस्त्रिषु पीतान्तलेश्याः ॥ २ ॥

Aditastrisu pîtânta leśyâh.

From the first to the third (have 4) lesyâs or paints up to yellow, i. e., कृष्ण, Black, नील, Indigo, क पोत, Grey and पीत, Yellow.

SÛTRA 3.

दशाष्टपञ्चद्वादशविकल्पाः कल्पोपपन्नपर्यन्ताः ॥ ३ ॥

Daśasta pancha dvadaśa vikalpâh kalpopapanna paryantâh

भवनवासी (Residential celestial beings are of		10 classes.
व्यतर Peripatetic ...	..	... 8 „
ज्योतिष्क, Stellar ...	...	... 5 „
कल्पवासी, Heavenly	..	.. 12 „
Total	...	35 Classes

(All these kinds are) born up to the Kalpa (the 16 heavens). Beyond that 16th heaven, they are all alike there are no classes The Heavenly have 12 classes, because there are 12 Indras in 16 heavens

SÛTRA 4

इंद्रसामानिकत्रायस्त्रिंशपारिषदात्मरक्षलोकपालानीकप्रकीर्णकाभियोग्यकिल्बिषिकाश्चैकशः ॥ ४ ॥

Indra sâmânika trâyastrimśa pârisadâtma raksa loka pâlâ nîka prakirnakâ bhiyogya kilbişikâ śchaikaśah.

Every classes (has) 10 (grades) :

Indra .. Powerful and of Supreme authority, like a king

Sâmânika ... " but not authoritative like Indra, like father, teacher

Trâyastrins... Like minister or priest, so-called because they are 33 in number

Parisad .. " Courtiers

Âtma-raksa .. " Body-guards

Loka-pâla . " The police, the protectors of the people

Anika . " The army

Prakîrnaka . " The people

Âbhiyogya .. " That grade of celestial beings who form themselves into conveyances as horse, lion, swan, etc, etc for the other grades

Kilbisika .. " The servile grade

SÛTRA 5

त्रायस्त्रिंशलोकपालवर्ज्या व्यन्तरज्योतिष्काः ॥ ५ ॥

Traystriśa lokapâla varjyâ vyantara jyotiskâh

But the Peripatetic and Stellar celestial beings, the grades of Trâyastrinsa, like Minister or Priest, and Lokapâla like the police, are denied

SÛTRA 6

पूर्वयोर्द्वीन्द्राः ॥ ६ ॥

Pûrvayor dvîndrâh

In the first two, (i e, Residential and Peripatetic orders, there are) two Indras (or kings in each of them 10 and 8 classes respectively)

SÛTRA 7

कायप्रवीचाराआऐशानात् ॥ ७ ॥

Kâya pravichârâ Âaisanât

Up to Îsâna (or the 2nd heaven, celestial beings which include all Residential, Peripatetic and Stellar celestial beings,) have bodily sexual enjoyment (like human beings)

SÛTRA 8.

शेषाःस्पर्शरूपशब्दमनःप्रवीचाराः ॥ ८ ॥

Sesah sparśa rûpa śabda manah pravicharâh.

The others have the sexual enjoyment by means of touch sight of beauty, sound and mind (as follows)

In	3rd and 4th	heavens	by touch only.
„	5, 6, 7 and 8th	„	„ sight only.
„	9, 10, 11 and 12th	„	„ sound only as songs, etc
„	13, 14, 15, and 16th	„	„ mind only.

SÛTRA 9

परेऽप्रवीचाराः ॥ ९ ॥

Pare pravî chârâh.

The remaining (celestial beings are) without sexual desire. (There are no goddesses there Beyond the 16th heaven there is only the male sex.)

SÛTRA 10

भवनवासिनोऽसुरनागविद्युत्सुपर्णाग्निवातस्तनितोदधिद्वीपदिक्कुमाराः ॥ १० ॥

Bhavana vâsino surnâga vidyut suparnagvi vâta stanito dadhi dvîpa dikkumârâh

(The 10 classes of) Residential celestial beings (are)—Asurakumâra, Nâgâ, Vidyuta, Suparna, Agni, Vâta, Stanita, Udadhi, Dvîpa and Dik Kumâra

They are called Kumâras, because their lives and habits are like these of youths of under 20, who are called kumâras

The Residentials (भवनवासी) live as follows :—In the first earth, Ratnaprabâ, there are three strata, one above the other with an interval of 1000 yojanas The first is called kharabhâga (खरभाग) , this is the abode of 9 classes of Residentials, i e, of all except Asura Kumâras The Asuras reside in the 2nd stratum called panka-bhâga, (पंकभाग) In the third or lowest stratum, called Abbahula-bhâga (अब्बहुलभाग), there is situated the 1st hell

SÛTRA 11

व्यन्तराः किन्नरकिम्पुरुषमहोरगगंधर्वयक्षराक्षसभूतपिशाचाः ॥ ११ ॥

Vyantarâh kinnara kimpurusa mahoraga gandharva yaksa râksasa bhûta pisachâh

The (classes of) Peripatetics (are)

1 Kinnara

2 Kimpurusa

3 Mahoraga

4 Gandharva

5 Yaksa

6 Râksasa

7 Bhûta

8 Pisâcha.

Some of these live in the innumerable Oceans and Continents 7 classes, i e, all except the Râksasa, live in the khara-bhâga or first uppermost stratum of the first earth Ratnaprabhâ The Râksasas live in the 2nd or panka-bhâga of the same

SÛTRA 12

ज्योतिस्काः सूर्याचन्द्रमसौग्रहनक्षत्रप्रकीर्णकतारकाश्च ॥ १२ ॥

Jyotiskâh sûryâ chandramasau graha naksatra prakîrnaka târakâscha

The classes of stellars are

1 Sûrya, the sun

2 Chandramâ, the moon

3 Graha, the planets

4 Naksatra, the constellations

5 Prakirnaka târaka, scattered stars

The stellars begin at a height of 790 yojanas (each of 2000 kosas) from the level of the earth on which we are The lowest are the stars 10 yojanas above them are the suns 80 yojanas above the suns are the moons 4 yojanas above the moons are the 27 naksatras.

4 yojanas above the naksatras
are the Budha, the planet mercury 3 „ „ them.
The Sukra „ Venus, 3 „ „ „
The Vrhaspati „ Jupiter; 3 „ „ „
The Mangala or Angâraka, the planet Mars, 3 yojanas above them.
The Sanaiśohara, the planet Saturn.

Thus up to 900 yojanas from the earth-level upwards are found the stellar order of celestial beings The yojana here is of 2,000 kosas

SÛTRA 13.

मेरुप्रदक्षिणानित्यगतयोनृलोके ॥ १३ ॥

Meru pradiksanâ nitya gatayo nrloke.

In the human regions, (i e, the 2½ dvîpas, the stellars) always move round (their respective) Mount Meru, (but their nearest orbit to the Central Meru in Jambû-dvîpa has a radius of 1121 yojanas. That is, they never appear in a circle of 1121 yojana-radius, round the Central Meru)

SÛTRA 14

तत्कृतःकालविभागः ॥ १४ ॥

Tatkitah kâla vibhâgah

Divisions of time (are) caused by those (movements of the stellars)

SÛTRA 15

बहिरवस्थिताः ॥ १५ ॥

Bahira vasthitâh

(The stellars) outside the 2½ dvîpas, i e, beyond Mánusottara mountain in the middle of Puskaravara dvîpa, are) fixed. (They never move)

SÛTRA 16

वैमानिकाः ॥ १६ ॥

Vaimânikâh

(Now we go on to) the Heavenly beings.

SŪTRA 17

कल्पोपपन्नाःकल्पातीताश्च ॥ १७ ॥

Kalpopapannâkalpâtitaścha

(There are of 2 kinds)

Kalpopapanna, born in the 16 heavens, and with 10 grades. These alone have 10 classes

Kalpâtita, born beyond the 16 heavens They have no grades or classes They are called Ahamindra अहमिन्द्र (lit 'I am Indra '), and are all alike

SŪTRA 18

उपर्युपरि ॥ १८ ॥

Uparyupari

The 16 heavens are situated in pairs, one (pair) above the other (The graiveyakas, are also one above the other beyond the 16 heavens)

SŪTRA 19

सौधर्मैशानसानत्कुमारमाहेन्द्रब्रह्मब्रह्मोत्तरलान्तव-कापिष्टशुक्रमहाशुक्रसतारसहस्रारेष्वानतप्राणतयोरारणा-च्युतयोर्नवसु ग्रैवेयकेषुविजयवैजयन्तजयन्तापराजितेषुस-र्वार्थसिद्धौच ॥ १९ ॥

Saudharmaiśâna sanatkumâra mâhendra brahma brahmottra lântava kapiṣṭha sukra mahâ sukra satâra sahasrâre svânata prânatayo rârana chyutayor navasu graiveyakesu vijaya vaijayanta jayantâ parâjitesu sarvârthe siddhau cha

(They कल्पवासी live) in —

सौधर्म Saudharma, 2 ईशान, Isâna, 3 सानत्कुमार Sânatkumâra, 4 माहेन्द्र Mâhendra, 5 ब्रह्म Brahma, 6 ब्रह्मोत्तर Brahmottara, 7 लान्तव Lantava, 8 कापिष्ट Kâpistha, 9 शुक्र Sukra, 10 महाशुक्र Mahâsukra, 11 सतार Satâra, 12 सहस्रार Sahasrâra, 13 आनत Ânata, 14 प्राणत Prânata, 15 आरण Ârana and अच्युत Achyuta.

(Above these 16 heavens, the abodes of अहमिन्द्राः Ahamindrâs are —)

9 ग्रैवेयक Graiveyaka (heavens;)

9 अनुदिश Anudiśa (,,)

5 अनुत्तर, Anuttara (heavens, i.e.,)

विजय, Vijaya, वैजयन्त, Vaijayanta; जयन्त, Jayanta; अपराजित, Aparâjita, सर्वार्थसिद्धि, Sarvârtha-siddhi

Above the Sarvârtha-siddhi, is the सिद्धक्षेत्र, Siddha-kṣetra, the place of Liberated souls.

The first heaven सौधर्म Saudharma is the nearest, because its central heavenly car or abode (विमान Vimâna) is only one hair's breadth from the top of the Central Meru, (सुदर्शनमेरु). This Meru is 1,00,040 yojanas high, 1,000 yojanas of it are embedded in the earth, the rest is above, the top being 40 yojanas

The कल्पवासी Heavenly have 12 classes because there, are 12 Indras in the 16 heavens as follows.—

The 1, 2, 3, 4	heavens have one Indra each	i.e., 4 Indras named after their heavens
5, 6	,, ,, ,, only,	i.e., 1 Brahmendra
7, 8	,, ,, ,, ,,	1, Lântava
9, 10	,, ,, ,, ,,	1, Śukra
11, 12	,, ,, ,, ,,	1, Śatâra
The 13, 14, 15, 16	,, ,, ,, ,,	4, named after their heavens
		Total Indras...12

The 16 heavens have 52 layres (Patala), i.e., 31, 7, 4, 2, 1, 1 respectively for 1st, 2nd, 3rd, 4th, 5th, and 6th pairs of heavens; and 6 for the 7th and the 8th pairs

There are 9 for the 9 Graiveyakas,

1 ,, ,, 9 Anudiśa,

1 ,, ,, 5 Anuttara

In all there are 63 layers (Patala)

SŪTRA 20.

स्थितिप्रभावसुखद्युतिलेश्याविशुद्धीन्द्रियावधिविषय-
तोऽधिकाः ॥ २० ॥

Sthiti prabhava sukha dyuti leśyā viśuddhīndriyāvadhi viṣayato dhikāh

Age, power, enjoyment, brilliance, purity of leśyā (paint and thought colour) sense-faculties, visual knowledge—(all) these go on increasing (as we go from the lower to the higher heavens)

SŪTRA 21

गतिशरीरपरिग्रहाभिमानतोहीनाः ॥ २१ ॥

Gati śarira parigrahā bhimānato hīnāh

Moving from place to place, height of body, attachment to world by objects, pride—these (go on) decreasing (as we go up to the higher heavens)

E. g in	1 and 2	heavens,	stature	is 7	hands (cubits)
	3 and 4	"	"	" 6	"
	5 and 6, 7 and 8	"	"	" 5	"
	9 and 10, 11 and 12	"	"	" 4	"
	13 and 14	"	"	" 3½	"
	15 and 16	"		" 3	"

In the 1, 2, 3 ग्रैवेयक, graiveyaka stature is 2½ hands
In the 4, 5, 6 " " " " 2 hands
In the 7, 8, 9 " " " " 1½ hands
In the 9 अनुदिश, Anudiśa " " 1½ hands
In the 5 अनुत्तरविमान, Anuttara Vimāna " " 1 hand

SŪTRA 22

पीतपद्मशुक्ललेश्याद्वित्रिशेषेषु ॥ २२ ॥

Pīta padma sukla leśyā dvitri seṣesu

(There are) पीत, yellow, पद्म pink, and शुक्ल white, लेश्या leśyā in 2, 3 (pairs, and) the remaining (heavens)

Yellow (पीत) in 1 and 2 heavens } i e, 2 pairs
Yellow-pink in 3 and 4 „ }

Pink in 5 and 6, 7 and 8, and 9 and 10

Pink-white in 11 and 12 heavens

White in the rest of the heavens and higher regions

SÛTRA 23

प्राग्ग्रैवेयकेभ्यः कल्पाः ॥ २३ ॥

Praggraiveyakebhyah kalpâh

(The heavens) before (we reach) The Graiveyakâs (are called) kalpâs

SÛTRA 24

ब्रह्मलोकालयालौकान्तिकाः ॥ २४ ॥

Brahma lokâlayâ laukântikâh

(Having) Brahma-loka (as) abode (are) Laukântikas The Laukântika heavenly beings live in the highest parts of the 5th heaven, called Brahma-loka

These are so called because their connection with loka has come to an end, i e, in their next incarnation they shall be born as human beings and shall attain Liberation

SÛTRA 5

सारस्वतादित्यवह्न्यरुणगर्दतोयतुषिताव्याबाधारिष्टाश्च ॥ २५ ॥

Sârasvatâditya vahuyaruni gardatoya tusiti vyâbâdhâ ristâscha

(These Laukântikas are of the following 8 classes)

सारस्वत् Sarâswat, आदित्य Âditya, वह्नि Vahni, अरुण Aruna, गर्दतोय Gardatoya, तुषित Tusita, अव्याबाध Avyâbâdha, and अरिष्ट Arista.

There are 16 more classes, 2 in the 8 intervals formed by the above 8 classes In all, there are 24 classes The names of their heavens take after them

They are all alike and independent, and without sexual desire and therefore called देवर्षि Devarsi They descend and attend to the Tirthankaras, when the latter make up their minds to renounce the world

The number of Laukântika celestial being is 4,07,806.

SÛTRA 26

विजयादिषु द्विचरमाः ॥ २६ ॥

Vijayâdisu dvicharmâh

In the (4 अनुत्तर Anuttara heavens, i e,) Vijaya, etc, (i e, Vaijayanta, Jayanta, Aparâjita, and the 9 अनुदिश Anudisas, those heavenly beings are born, who shall attain Liberation at the most after having) incarnated (as a human being) twice

[All these are beings with right belief (सम्यग्दर्शन)]

SÛTRA 27

औपपादिकमनुष्येभ्यःशेषास्तिर्यग्योनयः ॥ २७ ॥

Aupapâdika manusyebhyah sesâ stiryagyonayah

Other than those born by instantaneous rise, (i e, hellish and celestial beings) and human beings, are sub-human beings, i.e, Tiryañcha (तिर्यञ्च)

Fine, one-sensed sub humans are found everywhere in the Universe Gross one sensed are also in the whole Universe, but not everywhere like the fine one-sensed ones The sub-humans from 2 to 5 sensed beings are only in the Mobile Channel (Trasa-nâdi)

SÛTRA 28

स्थितिरसुरनागसुपर्णद्वीपशेषाणां सागरोपमत्रिपल्योपमार्द्धहीनमिता ॥ २८ ॥

Sthiti rasura nâga suparna dvipa sesanam sâgaropama tripalyopamârddha hina mitâh

The (maximum) age of —

असुर Asura, measures	1	Sâgara, सागर,	
नाग Nâga, ,,	3	Palya	पल्य,
सुपर्ण Suparna, ,, ½ less, (i e, 2½)		,,	,,
द्वीप Dvîpa ,,	2	,,	,,
and of the other (6 classes) 1½		,,	,

SÛTRA 29

सौधर्मैशानयोःसागरोपमेऽधिके ॥ २९ ॥

Saudbarmaı śânayoh sâgaropame dhıke.

In the Saudharma and Iśâna (*i e*, 1st and 2nd heavens, the maximum age is) a little over 2 Sâgaras

SÛTRA 30

सानत्कुमारमाहेन्द्रयोःसप्त ॥ ३० ॥

Sânatkumâra mahendrayoh sapta

In the Sânatkumâr and Mâhendra, (*i e*, 3rd and 4th heavens, the maximum age is a little over) 7 sâgaras

SÛTRA 31

त्रिसप्तनवैकादशत्रयोदशपञ्चदशभिरधिकानितु ॥ ३१ ॥

Tri sapta navaikâdaśa trayodasa panchadaśa bhi radhikâni tu

And 3, 7, 9, 11, 13, and 15 added to (7 sâgaras make up the maximum age of others

In the 5th and 6th heavens, it is a little over 10 Sâgaras,
" " 7th " 8th " " " " " 14 "
" " 9th " 10th " " " " " 16 "
" " 11th " 12th " " " " " 18 "
In the 13th and 14th heavens it is 20 sâgaras
" " 15th " 16th " " " 22 "

SÛTRA 32

**आरणाच्युतादूर्द्ध्वमेकैकेन नवसु ग्रैवेयकेषुविजयादिषु-
सर्वार्थसिद्धौच ॥ ३२ ॥**

Âranachyutâ dûrddhhva mekaikınâ navasu graiveyakesu vijayâdisu sarvârthasiddhau cha

Above Ârana and Achyuta, in the 9 Graiveyakâs (it is) more and more by one sâgara, (*i e*, it is 23-31 sâgaras respectively) In the 9 Anudisas, (it is 32 sâgaras and) in Vijaya, etc, (in the 5 Anuttaras it is 33 sâgaras.

But) in (the last Anuttara, i e.) Sarvārthasiddhi, (it is never less than 33 sāgaras)

SŪTRA 33

अपरापल्योपममधिकम् ॥ ३३ ॥

Aparāpalyopama madhikam

(In the Saudharma and Īśāna, the) minimum (age is) a little over one palya

SŪTRA 34

परतःपरतःपूर्वापूर्वानन्तराः ॥ ३४ ॥

Paratah paratah Pūrvāpūrvā nantarāh

Further (and) further (on), the former (or maximum age becomes the minimum age for the next As for the rest, the maximum age for) the immediately preceding (region is the minimum for the next above it)

SŪTRA 35

नारकाणां च द्वितीयादिषु ॥ ३५ ॥

Nārakānamcha dvitiyādisu

The same (rule applies to the ages) of hellish beings, (i e, the maximum age of the 1st is the minimum) of the 2nd and so on

SŪTRA 36

दशवर्षसहस्राणिप्रथमायाम् ॥ ३६ ॥

Daśavarsa sahasrāni prathamāyām

(The minimum age of beings) in the 1st (hell is) 10,000 years

SŪTRA 37

भवनेषुच ॥ ३७ ॥

Bhavanesucha

(The minimum age) of Residentials भवनवासी (is also) the same, (i e, 10,000 years)

SÛTRA 38

व्यन्तराणांच ॥ ३८ ॥

Vyantarâṇamcha.

The same for Peripatetics, (i e, the minimum is 10,000 years.)

SÛTRA 39

परापल्योपममधिकं ॥ ३९ ॥

Parâ palyopama madhikam.

The maximum (age for Peripatetics is) a little over one palya

SÛTRA 40

ज्योतिष्काणांच ॥ ४० ॥

Jyotiskânâm cha

The stellars also (have a maximum of a little over one palya)

SÛTRA 41

तदष्टभागोऽपरा ॥ ४१ ॥

Tadasta bhâgo parâ

The minimum (for the stellars is) $\frac{1}{8}$ of that, (i. e, a palya)

SÛTRA 42

लौकान्तिकानामष्टौ सागरोपमाणि सर्वेषाम् ॥ ४२ ॥

Laukântikânâmastau sâgaropamâni sarvesâm

(The age) of the Laukântikâs (is) 8 sâgaras (It is the same) for all

CHAPTER V.

SÛTRA 1.

अजीवकाया धर्माधर्माकाशपुद्गलाः ॥ १ ॥

Ajiva kâyâ dharmâ dharmâkâśa pudgalâh.

The non-soul extensive (substances are)

धर्म Dharma, medium of motion to soul and matter ;

अधर्म Âdharma, „ „ rest „ „ „

आकाश Akâsa, space , and

पुद्गल Pudgala, matter

काय Kâya means extensive, i e, having extent like the body, i. e, occupying more than one प्रदेश prâdeśa, spatial unit, or point काल kâla, time has no extent, because its innumerable points, kâlânus are packed full like a heap of jewels in Universal space, but are never united one with the other.

SÛTRA 2

द्रव्याणि ॥ २ ॥

Dravyâni

(They are also called) dravyas, substances

6 Dravyas The basic distinction is one It is seen, it is undeniable It is the distinction between the (the I) and the chair on which I sit Technically it is the distinction between Jîva and Ajîva It is perfect in Logic, and universally observable in experience

Grouped round both of these and making these two, knowable and describable are time and space Time and space are not one Similarly the motion or rest—which are also observable in men and matter—are not one, though there is nothing which is neither at rest, nor in motion Every condition is a condition of rest or motion.

Thus we get Jîva, soul, Ajiva, non-soul, including matter, time, space, and media of motion and of rest

Substance is a group of attributes which are never separable one from the other It is like a lump of sugar, every atom of which has all the attributes of sugar, sweetness, crystallisation, whiteness etc.

There are 6 such groups.

There is no attribute outside of these 6 groups

Every substance has an infinity of attributes in it

The full attributes of no substance can be given

Attributes are in all the parts and modifications of a substance, i. e., of a group of attributes

सामान्यगुण Sâmânya-guna, or common attributes are found in all substances, these are the attributes which are necessary for the existence of the group as a group

These are infinite but 6 are principal

अस्तित्व...1. Astitva, Isness, Indestructibility, permanence, the capacity by which substance cannot be destroyed.

वस्तुत्व...2 Vastutva, Functionality, capacity by which substance has a function

द्रव्यत्व...3 Dravyatva, Changeability, capacity by which it is always changing its modifications.

प्रमेयत्व ..4 Prameyatva, Knowability, capacity of being known by some one or of being the subject-matter of knowledge.

अगुरुलघुत्व...5 Agurulaghutva, Individuality; capacity by which one attribute or substance does not become another, and the substance does not lose its attributes whose grouping forms the substance itself

प्रदेशत्व ..6 Pradeśatva, Spatiality, capacity of having some kind of form

चेतनत्व...Chetanatva, Consciousness
अमूर्तत्व...Amûrtatva, Immateriality
} are common attributes of the class of substance or group of attributes, called *soul*

अचेतनत्व...Achetanatva, Unconsciousness
अमूर्तत्व...Amûrtatva, Immateriality
} are common to space, motion and rest and time

अचेतनत्व...Achetanatva, Unconsciousness
मूर्तत्व ..Mûrtatva, Materiality
} are common to Matter.

विशेषगुण Viśesa guna, or special attributes of a particular substance These are the attributes which distinguish one group from the others

Modifications occur only in attributes

Substance and Attribute are distinguishable according to their name, number, differentia and function, (i e, respectively, Sanjnâ, Sankhyâ, Laksana, Prayojana) (सज्ञा, संख्या, लक्षण, प्रयोजन,)
The bottom reality is attributes. But always in 6 groups

काया, Kâyâ is that which has extent, i e, many प्रदेशाः, Pradesas, i c, occupies more than one unit of space Kâla, time, alone does not do so Therefore is not kâya, or extensive the units of time, i e, Kâlânus, कालाणु, are packed in Loka like a heap of jewels (रत्नराशि के समान)

विशेषगुण, Viśesa-guna or special attributes of each substance are

(1) जीव, Jiva-soul—1 Knowledge (ज्ञान) (In its full form it arises only in the absence of knowledge-obscuring karma)

2 Conation (दर्शन) (In its full form it arises only in the absence of Conation obscuring karma)

3 Bliss (सुख) (In its full form it arises only in the absence of all the 4 destructive karma)

4 Power (वीर्य) (In its full form it arises only in the absence of obstructive karmas, etc.)

5 Right Belief (सम्यग्दर्शन)
6 Right Conduct (सम्यक्चारित्र)
} In its full form it arises only in the absence of deluding karma

7. अव्याबाध, Avyâbâdha, Undisturbable, due to the absence of Vedaniya, (Feeling) karma, neither pleasure nor pain

8 अवगाह, Avagâha, due to the absence of body karma

9 अगुरुलघुत्व, Agurulaghutva, due to the absence of family-karma.

10 सूक्ष्मत्व, Sûksmatva, due to the absence of age

The first 6 are अनुजीवी, Anujivî, attributes, which co-exist in and constitute the substance.

They arise fully only on the destruction of 4th destructive karmas, conation and knowledge obscuring, Deluding, and obstructive.

The last 4 are Pratijivâ (प्रतिजीवी), attributes, which merely indicate the absence of their opposites

They arise fully on the destruction of the 4 अघातिया non-destructive karmas: वेदनीय, Vedaniya, Feeling, आयु, age, गोत्र family and नाम body karmas

(2) पुद्गल, Pudgala, matter. Special attributes are —

1 Touch, स्पर्श,

2 Taste, रस,

3 Smell, गंध, and

4 Colour, वर्ण

(3) धर्म, Dharma, medium of motion

(4) अधर्म, Adharma, medium of Rest

(5) आकाश, Akaśa, space, its function is to give place to others

(6) काल Kâla, Time, it brings about modifications

SÛTRA 3

जीवाश्च ॥ ३ ॥

Jivâścha.

Jivas (or souls are) also (substances and extensive ones)

SÛTRA 4

नित्यावस्थितान्यरूपाणि ॥ ४ ॥

Nityâ vasthitânya rûpâni

(The above 5 extensive substances are) permanent in their nature, (and with काल Kala, time, are) fixed (as the sole constituents of the Uni-

verse,) (and are) devoid of touch, taste, smell and colour, (i. e., are अरूपी Arupi)

SÛTRA 5.

रूपिणः पुद्गलाः ॥ ५ ॥

Rupinah pudgalâh.

(But) matter (is) Rûpi, (i e, has touch, taste, smell and colour)

[NOTE —In Sûtras 3 and 5, the plural is used to indicate that souls are infinite and distinct, so are also the particles of matter.]

SÛTRA 6.

आ आकाशादेकद्रव्याणि ॥ ६ ॥

Â Âkâśâ deka dravyâni

Up to space, (i e, Dharma, Adharma and Âkâśa are) one substance each (They are indivisible wholes)

SÛTRA 7.

निष्क्रियाणि च ॥ ७ ॥

Niskriyâni cha

(These three are) not (capable of) moving (from place to place)

Time substance also is incapable of motion It is also Niskriya.

SÛTRA 8

असंख्येयाः प्रदेशाः धर्माधर्मैकजीवानाम् ॥ ८ ॥

Asankhyeyâh pradeśâ dharmâdharmaika jîvânâm.

(There are) innumerable Pradeśas of Dharma, Adharma and each soul (A Pradesa is the unit of space occupied by an atom of matter) The number of Pradesas in Dharma Adharma, a Soul, and Lokâkâśa, i e, the Universe, (i e, all except pure space) is the same, i e, it is innumerable (in all)

The soul fills the whole Universe only in Omniscient overflow Otherwise it is in extent equal to its mundane body, except in the Overflow (Samudghâta) See Dravya Samgraha Gâthâ, 10, Vol I S B J 28-31.

SÛTRA 9.

आकाशस्यानन्ताः ॥ ९ ॥

Âkâśasyâ-nantâh.

(The Pradeśas) of space (are) infinite

SÛTRA 10.

संख्येयाऽसंख्येयाश्च पुद्गलानाम् ॥ १० ॥

Sankhyeyâ sankhyeyâścha pudgalânâm.

(The atoms) of matter (are) numerable, (सख्यात Sankhyâta), innumerable (असख्यात Asankhyâta), and अनन्त Ananta, infinite (according to their different molecular compositions.

One atom of matter, if free, occupies a unit of space, i. e., a Pradeśa. Infinite atoms will imply infinite Pradeśas of matter in Lokâkâśa But this only if they are all free, i. e, the whole matter of the Universe exists only in atomic form. This it does not Therefore there is no real contradiction between this and the 8th Sûtra, because a molecule of, e. g, 3 atoms of matter may occupy less space than is represented by 3 Pradeśas, which would be necessary for the 3 atoms in their free condition The material atoms have the capacity of compressing an infinite number of themselves into one molecule which may not occupy more than one Pradeśa

This may be illustrated roughly A saccharim pill compresses the sweetness of many lumps of sugar in it. In the form of the pill, those lumps occupy much less space than otherwise. As the space in a room may be occupied by the light of one lamp and also by 50 other lamps, if they are brought there

SÛTRA 11.

नाणोः ॥ ११ ॥

Nânoh

(There are) no (numerable Pradeśas) of an atom

An atom occupies always one Pradeśa It follows from the definition of Pradeśa.

SÛRA 12

लोकाकाशेऽवगाहः ॥ १२ ॥

Lokâkâ'evagâhah

The place (of these substances is only) in the Lokâkâśa, Universe.

This division into universe and non-universe (loka and aloka) is based on Dharma and Adharma Souls and matter move on and rest up to the confines of the Universe only

SÛTRA 13

धर्माधर्मयोः कृत्स्ने ॥ १३ ॥

Dharm'adharmayoh krtsne

Of Dharma and Adharma (the place is) in the whole (Universe).

SÛTRA 14

एकप्रदेशादिषु भाज्यः पुद्गलानाम् ॥ १४ ॥

Eka pradesadisu bhajyah pudgalânâm

In one pradeśa space (in 2 pradesas-space, in 3 pradeśas-space), etc, (upto loka-space, i e, the universe, only 1, 2 or 3, etc, atoms) of matter (will find) distribution of place (if they are in a free condition, but in a molecular form any number of atoms can occupy any one of those spaces)

SÛTRA 15

असंख्येयभागादिषु जीवानाम् ॥ १५ ॥

Asankhyeya bhâgâdisu jîvânâm

[The soul even in its lowest condition occupies innumerable pradeśas This is not in conflict with the saying that (लोकाकाश) Lokâkâsâ has innumerable pradeśas, because innumerable may apply to a large number and to a still larger and larger number So if the Universe (Lokâkâśa) is divided into innumerable parts, each part also has got innumerable pradeśas] (The place) of souls (is) in one or more of (these) innumerable parts

Souls have five (सूक्ष्म sûksma) or dense (बादर bâdara) bodies Fine bodies can pass through dense bodies And the space occupied by one dense-bodied soul, gives place to an infinite number of fine-bodied souls.

SÛTRA 16.

प्रदेशसंहारविसर्पाभ्यां प्रदीपवत् ॥ १६ ॥

Pradeśa samhâra visarpâbhyâm pradîpavat

By the contraction and expansion of the pradeśâs (the soul, although it always has innumerable pradeśâs, occupies space) like the light from a lamp (e g, a soul can occupy the space represented by an ant or an elephant or even the महामच्छ Mahâmachchha found in the स्वयम्भूरमण Svayambhûramaṇa, the outermost ocean of our Universe and of which the length is 1000 yojanas This is the biggest body in existence. The smallest is that of a fine nigoda soul which is aparyâpta, i e, incapable of full development The souls that occupy this body die and are reborn 18 times in the time taken by one beat of the average human pulse Thus it is like a lamp which lights a small room and also a larger one. Light vibrations expand more in the larger than in the small room)

SÛTRA 17

गतिस्थित्युपग्रहौ धर्माधर्मयोरुपकारः ॥ १७ ॥

Gati sthityupagrahau dharmâdharmayorupakârah

Supporting the motion and rest (of soul and matter, is) the function of Dharma and Adharma respectively

SÛTRA 18

आकाशस्यावगाहः ॥ १८ ॥

Âkâśasyâvagâhah.

(The function) of Space (Âkâśa, is to give) place (to all the other substances).

SÛTRA 19

शरीरवाङ्मनः प्राणापानाः पुद्गलानाम् ॥ १९ ॥

Śarîra vanmanaḥ prâṇapânâh pudgalânâm

(The function) of matter (is to form the basis of the) bodies, speech and mind and respiration of souls

There are 23 kinds of molecules or varganâs The 5 bodies are made of 3, and speech and mind each of one, kinds See Jiva Kanda 606-7.

SÛTRA 20

सुखदुःखजीवितमरणोपग्रहाश्च ॥ २० ॥

Sukha dukha jîvita maranopagrahâścha

(The function of matter is) also to make possible in the soul worldly enjoyment, pain, life (and) death [This must be so, as all karmas are material] Matter also affects matter Therefore उपग्रह Upagraha, is used in the Sûtra

SÛTRA 21

परस्परोपग्रहो जीवानाम् ॥ २१ ॥

Parasparopagraho jîvânâm.

(The function) of souls, (i e, mundane souls is to) support each other This is obvious We all depend upon one another The peasant provides corn to humanity, the weaver clothes, and so on

SÛTRA 22

वर्तनापरिणामक्रियाः परत्वापरत्वे च कालस्य ॥ २२ ॥

Vartanâpranâmakriyâh paratvâparatve cha kâlasya

And (the function) of Time (is to help substances in their) being (in their continuing to exist, i e., in the continuous change in their attributes at every moment) (in their) modifying, (in their) movement, (and in their) long and short duration

The being or continuing to exist is done by निश्चयकाल Niśchaya-kâla, i e, real time substance

The other three functions are the basis of व्यवहारकाल Vyavahâra-kâla, i e, of time, from a practical point of view which is based upon the motion of matter sun, moon, earth, &c, in space

SÛTRA 23

स्पर्शरसगन्धवर्णवन्तः पुद्गलाः ॥ २३ ॥

Sparśarasagandhavarṇavantah pudgalâh

Material (substances) are possessed of touch, taste, smell and colour—matter is in the form of an atom (Anu), or a molecule (Skandha). Touch, taste, smell and colour are respectively of 8, 5, 2, and 5 kinds. An atom

has only 5 of these 20 at a time, i e, one each of taste, smell and colour and 2 of touch, hot or cold and smooth or rough A molecule has 7, one each of taste, smell and colour, and 4 of touch, hot or cold, smooth or rough, hard or soft, and heavy or light

SÛTRA 24

शब्दबन्धसौक्ष्म्यस्थौल्यसंस्थानभेदतमश्छायातपोद्योत-वन्तश्च ॥ २४ ॥

Sabdabandhasaukṣmyasthaulyasaṁsthānabhedatamaśchâyâtapodyotavantaścha

And they (material substances) are possessed of, (i e, their manifestations take the form of)

शब्द, Sabda, sound, like vocal sounds, music, etc.

NOTE.—Sound is produced by one group of molecules striking against another group as a hand striking the stretched skin on a kettle drum, this is the external cause of sound, but the sound affects the vocal molecules which fill the whole universe, they are set in motion and bring the sounds to our sense of hearing, it is the internal cause

Sound is of two kinds —

(1) वैश्रेषिक Vaiśresika—produced by nature alone as thunder, roar of ocean, thunder of clouds, etc

(2) प्रायोगिक Prâyogika—produced in connection with men, etc.

Sound is also divided into two—

(1) अभाषात्मक Abhaśatmaka—unspoken, or which is not uttered by mouth This is—

(1) प्रायोगिक Prâyogika—caused by men, etc.

as (1) तत Tata—sounds from stringed instruments as vinâ, etc

(2) वितत Vitata—sounds from drum, kettle-drum, etc

(3) घन Ghana—sound from cymbals, kartala, etc.

(4) सुषिर Susira—sound from flute, etc

and (5) वैश्रेषिक Vaiśesika—caused by nature spontaneously as thunder, etc.

(2) भाषात्मक Bhasatmaka—spoken or speech uttered with the mouth, speech

It is of two kinds —

1. अनक्षरात्मक Anaksaratmaka—non-alphabetical or the speech of animals having 2 or more senses.

2 अक्षरात्मक Aksarâtmaka—alphabetical as Sanskrit, prakrita and various other Aryan on non-aryan languages

NOTE —For further details Vide Dravya Samgraha Vol I of S B J Appindex page lviii

बन्ध, Bandha, union caused by man or otherwise, like chemical changes in clouds, electricity, etc

सौक्ष्म्य, Sauksmya, fineness, like light compared with a table,

स्थौल्य, Sthaulya, grossness, e g, iron or wood compared with water

संस्थान, Sansthâna, figure, geometrical and other diagrams,

भेद, Bheda, partibility; like split peas flour or gold leaf from gold, etc

तम, Tama, darkness,

छाया, Chhaya, shade,

आतप, Âtapa, sun-shine, and

उद्योत, Udyota, moon light

SÛTRA 25

अणवः स्कन्धाश्च ॥ २५ ॥

Anava skandhâścha

(Matter has 2 chief forms) atom and molecule

SÛTRA 26

भेदसङ्घातेभ्य उत्पद्यन्ते ॥ २६ ॥

Bhedasanghâtebhya utpadyante

(Molecules) are formed (in 3 ways)

(1) By division, (as a penny cut into its smallest possible pieces. Each piece will retain the composition of the matter of the penny)

(2) By fusion, (as a drop of water, from 2 parts of hydrogen and one of oxygen

(3) By both, (i. e., a mixed process of division and fusion ; as in cooking)

SÛTRA 27

भेदादणुः ॥ २७ ॥

Bhedâdanuh

Atom (is obtained only) by division (to an infinite extent)

SÛTRA 28.

भेदसंघाताभ्यां चाक्षुषः ॥ २८ ॥

Bhedasanghâtabhyâm châksusah

(Molecules can sometimes be decomposed) into (their) visible parts by division and union, e g, marsh gas treated with chlorine gives methyl chloride and hydrochloric acid The formula is :—

$CH_4 + cl_2 = CH_3\ cl + H + cl$ [P. 27 of Organic Chemistry People's Books]

SÛTRA 29.

सद्द्रव्यलक्षणम् ॥ २९ ॥

Saddravyalaksanam

The differentia of substance (is) sat, being or isness

SÛTRA 30

उत्पादव्ययध्रौव्ययुक्तं सत् ॥ ३० ॥

Utpâdavyayadhrauvyayuktam sat

Sat (is a) simultaneous possession

(of) उत्पाद, Utpâda, coming into existence, birth ,
व्यय, Vyaya, going out of existence, decay , and
ध्रौव्य, Drauvya, continuous sameness of existence, permanence

The meaning is that the substance remains the same, but its condition always changes, e g, a man is in anger and forgiveness supervenes, his angry soul is replaced by a forgiving one, i e, the forgiving *condition*

comes into existence at the same time as anger goes out of existence, and all through *the soul continues the same* उत्पाद Utpâda and व्यय Vyaya are of 2 kinds —

स्वनिमित्त Svanimitta, in the pure substance itself due to modification in the attribute of individuality, अगुरुलघुत्व Agurulaghutva, on account of the substance Time, and परनिमित्त Paranimitta, modification in the impure substance with the auxiliary help of another substance, *e.g.*, in धर्म Dharma and अधर्म Adharma, आकाश Akâśa and काल Kâla, which have only स्वनिमित्त Svanimitta kind of Utpâda and Vyaya The maturity of karmas is the paranimitta (by the shedding of some karmic matter) of a change in the thought-activity of the soul

SÛTRA 31

तद्भावाव्ययं नित्यम् ॥ ३१ ॥

Tadbhâvâvyayam nityam

'Permanence' (means) indestructibility of the essence (or quality) of the substance

SÛTRA 32

अर्पितानर्पितसिद्धेः ॥ ३२ ॥

Arpitânarpitasiddheh

The determination (of substances is done by) giving prominence (to their indestructible essence and giving a) secondary place (to their changeable condition as it is necessary for their full consideration, because the permanent and the changeable aspects, though existing simultaneously, cannot be described simultaneously

Similarly in other pairs of contradictory characteristics, one must receive primary and the other secondary consideration

SÛTRA 33

स्निग्धरूक्षत्वाद्बन्धः ॥ ३३ ॥

Snigdharûkşatvâdbandhah

(The atoms of matter) unite (or become one to form a molecule,) in virtue of their qualities of smoothness and roughness Smooth can unite with smooth, rough with rough, or smooth and rough with each other

SÛTRA 34.

न जघन्यगुणानाम् ॥ ३४ ॥

Na jaghnyagunânâm

(There is) no (union of atoms) with an atom with the minimum degree (of smoothness or roughness to form a molecule.)

SÛTRA 35.

गुणसाम्ये सदृशानाम् ॥ ३५ ॥

Gunasâmyo sadriśânâm.

(Atoms) with equal degree (of smoothness or roughness) of the same (condition, i e, smoothness or roughness, cannot unite with an atom of their own or of the opposite condition)

SÛTRA 36.

द्व्यधिकादिगुणानां तु ॥ ३६ ॥

Dvyadhikâdi gunânâm tu.

But (atoms) of 2 or more degrees can unite)

An atom will unite when there is a diffrence of 2 degrees of smoothness or roughness between it, and the atom with which it can unite Thus an atom with 2 degrees can unite with an atom with 4 degrees of smoothness or roughness, but neither less nor more Thus it cannot unite with an atom with 3 or 5 or more degrees; of course, it cannot unite with an atom with 2 degrees or are degree under Sûtras 35 and 34 respectively

SÛTRA 37

बन्धेऽधिकौ पारिणामिकौ च ॥ ३७ ॥

Bandhedhikau pârinamikau cha.

In the union (the atom) with a higher degree (of smoothness or roughness) absorbs (the one with the lower degree into itself)

SÛTRA 38

गुणपर्ययवद्द्रव्यम् ॥ ३८ ॥

alw..

Gunaparyaya-vaddravyam

angry so,ubstance is possessed of attributes and modifications

गुण, Attributes, are अन्वयी Anvayi, i e, they co-exist with substance,

पर्याय, Modifications are व्यतिरेकी Vyatireki, i e, they succeed each other

SÛTRA 39

कालश्च ॥ ३९ ॥

Kâlascha

Kâla or Time (is) also (a substance)

SÛTRA 40

सोऽनन्तसमयः ॥ ४० ॥

So nantasamayah

That (Time has) infinite Samâyas Samâya is the modification of time A समय Samâya is the time taken by the smallest particle of matter in going from one point of time to the next point called कालाणु Kâlânu

SÛTRA 41

द्रव्याश्रया निर्गुणा गुणाः ॥ ४१ ॥

Dravyâśrayâ nirgunâ gunâh

(Gunâs or) attributes depend upon substance (and are never without it An attribute as such) cannot be the subtratum of another attribute, (although, of course, many attributes can co exist in one and the same substance at one and the same time and place) There cannot be an attribute of an attribute

SÛTRA 42

तद्भावः परिणामः ॥ ४२ ॥

Tadbhâvah parinâmah

The becoming of that (is) modification परिणाम Parinâma or modification of a substance is the change in the character of its attributes

CHAPTER VI

SÛTRA 1

कायवाङ्मनःकर्म योगः ॥ १ ॥

Kâyavâṅmanaḥkarma yogaḥ.

Yoga (is the name of vibrations set in the soul by) the activity of body, speech or mind

योग, Yoga is the name of a faculty of the soul itself, to attract matter, under the influence of past karmas. The activity of mind, body and speech brings this faculty into play

काययोग, Kâya-yoga is caused by the क्षयोपशम Ksayopaśama destruction-subsidence of वीर्यान्तराय Vîryântarâya, power-obstructive karmas, and by the support of material molecules of the different kinds of bodies

वचनयोग, Vachana yoga is caused by the operation of the body-karma, and by the destruction-subsidence of power-obstructive and knowledge-obscuring-karmas, and by the support of vocal molecules

मनयोग, Manayoga is caused by the destruction-subsidence of knowledge-obscuring and obstructive karmas, and by the support of the molecules, which go to form mind

SÛTRA 2

स आस्रवः ॥ २ ॥

Sa âsravaḥ

This (Yoga) is (the channel of) Âsrava (or inflow of karmic matter into the soul)

SÛTRA 3.

शुभः पुण्यस्याशुभः पापस्य ॥ ३ ॥

Śubhaḥ puṇyasyâśubhaḥ pâpasya

(Âsrava is of 2 kinds) शुभ Śubha or good (which is the inlet) of virtue or meritorious karmas, अशुभ Aśubha or bad (which is the inlet of vice or demeritorious karmas)

SÛTRA 4

सकषायाकषाययोः साम्परायिकेर्यापथयोः ॥ ४ ॥

Sakasâyakasâyayoh sâmparâyikeryapathayoh.

(Souls) affected with the Passions (have) साम्परायिक Sâmparâyika or mundane (inflow, i e, inflow of karmic matter which causes the cycle of births and rebirths Those) without the Passions (have) ईर्यापथ, Iryapatha, transient or fleeting (inflow) Mundane inflow is in the first ten, and transient inflow in the 11th, 12th and 13th stages (Gunasthâna) There is no inflow in the 14th stage

SÛTRA 5.

इन्द्रियकषायाव्रतक्रियाः पञ्चचतुःपञ्चपञ्चविंशतिसंख्याः पूर्वस्य भेदाः ॥ ५ ॥

Indriyakasâyâvratakriyâh panchachatuhpanchapanchvinsatisankhyâh pûrvasya bhedâh

The kinds of the first, (i e, mundane inflow are 39 in) number

(5 Caused by the activity of the) 5 Senses इंद्रिय ;

(4 „ „ „ „ „) 4 Passions कषाय ,

(5 „ „ „ „ „) 5 (Kinds of) vowlessness अव्रत ,

(25 „ „ „) 25 (kinds of) activity क्रिया (as follows :—)

(1) सम्यक्त्वक्रिया, Samyaktva-kriyâ, that which strengthens *right* belief, , e g, worship, etc ,

(2) मिथ्यात्वक्रिया, Mithyâtva-kriyâ, that which strengthens *wrong* belief, e g, superstition, etc ,

(3) प्रयोगक्रिया, Prayoga-kriyâ, bodily movement ,

(4) समादानक्रिया, Samâdâna-kriyâ, tendency to neglect vows after having taken them.

(5) ईर्यापथक्रिया, Iryâpatha-kriyâ, walking carefully by looking on the ground (for living beings which may be trod upon and thus injured)

(6) प्रादोषिकीक्रिया, Prâdosikî-kriya, tendency to accuse others in anger ,

(7) कायिकीक्रिया, Kâyikî-kriyâ, a wicked man's readiness to hurt others ;

(8) अधिकरणिकीक्रिया, Adhikaranikî-kriyâ, having weapons of hurtfulness ;

(9) पारितापिकीक्रिया, Pâritapiki-kriyâ, any thing which may cause mental pain to one self or others,

(10) प्राणातिपातिकीक्रिया, Prânâtipâtikî-kriyâ, depriving another of vitalities of age, sense-organs, powers and respiration ;

(11) दर्शनक्रिया, Darśana-kriyâ, infatuated desire to see a pleasing form,

(12) स्पर्शनक्रिया, Sparśana-kriyâ, frivolous-indulgence in touching.

(13) प्रात्ययिकीक्रिया, Prâtyayikî-kriya, inventing new sense-enjoyments,

(14) समन्तापातनक्रिया, Samantâpâtana-kriyâ, answering call of nature in a place frequented by men, women, and animals.

(15) अनाभोगक्रिया, Anâbhoga-kriya, indifference in dropping things or throwing oneself down upon the earth, *i e*, without seeing whether it is swept or not

(16) स्वहस्तक्रिया, Svahasta-kriya, undertaking to do by one's own hand, what should be done by others,

(17) निसर्गक्रिया, Nisarga kriyâ, admiration of hurtful or unrighteous things,

(18) विदारणक्रिया, Vidârana-kriya, proclaiming other's sins,

(19) आज्ञाव्यापादिकीक्रिया, Ajña-vyâpâdiki-kriyâ, misinterpreting the scriptural injunctions, which we do not want to follow,

(20) अनाकाङ्क्ष क्रिया, Anâñkâkṣ-kriyâ, disrespect to scriptural injunctions out of vice or laziness,

(21) प्रारम्भक्रिया, Prârambha-kriya, engaging in harmful activities or expressing delight in other's misdeeds,

(22) पारिग्राहिकीक्रिया, Prâyigrâhikî-kriyâ, trying to persevere in one's attachment to worldly belongings,

(23) मायाक्रिया, Mâyâ-kriya, deceitful disturbance of some one's right knowledge and faith,

(24) मिथ्यादर्शनक्रिया, Mithyâ darśana-kriyâ, praising actions due to wrong belief, and

(25) अप्रत्याख्यानक्रिया, Apratyâkhyâna kriyâ, not renouncing what ought to be renounced

Note that the Senses, Passions and Vowlessness are the causes and the 25 kinds of activity are their effects

SÛTRA 6

तीव्रमन्दज्ञाताज्ञातभावाधिकरणवीर्यविशेषेभ्यस्तद्विशेषः ॥ ६॥

Tivramandajñatâjñâtâbhâvâdhikaranaviryavisesobhyastadvisesah

The differences in inflow (in different souls caused by the same activity arise) from differences in (the following)

(1) तीव्रभाव, Intensity of desire or thought-activity

(4) मन्दभाव, Mildness

(3) ज्ञातभाव, Intentional character (of the act)

(4) अज्ञातभाव, Unintentional character (of the act)

(5) अधिकरण, Dependence

(6) वीर्य, (one's own position and) power (to do the act)

SÛTRA 7

अधिकरणं जीवाऽजीवाः ॥ ७ ॥

Adhikaranam jivâjivah

The 'Dependence' (relates to) the souls (and) the non-souls

SÛTRA 8

आद्यं संरम्भसमारम्भयोगकृतकारितानुमतकषायविशेषै-स्त्रिस्त्रिस्त्रिश्चतुश्चैकशः ॥ ८ ॥

Âdyam samrambhasamârambhârambhayogakrtakâritânumatakasâya visesaistristristrischatuschai-kasah

The first जीवाधिकरण, (i e, dependence on the souls is of 108) kinds (due to) differences (in the following)

1 संरम्भ, Samrambha, Determination (to do a thing)

2 समारम्भ, Samarambha, Preparation (for it), i e, collecting materials for it

3 आरम्भ, Ârambha, commencement (of it)

(These) three (can be done by the) three योग yogas, (i e, activity of mind, body and speech, thus there are 3×3=9 kinds Each one of the 9 kinds can be done in) three (ways, i e,) by doing oneself, or having it done by others, or by approval or acquiescence (Thus we get 27 kinds Each one of the 27 may be due to) the 4 Passions. (That gives us 27×4=108 kinds Thus the Jaina rosary has 108 beads, one for each of these 108 Jîvâdhikaranas

These 108 kinds can become of 432 kinds, if we consider each Passion in its 4 aspects of अनन्तानुबन्धी Error-feeding, अप्रत्याख्यान Partial-vow-preventing, प्रत्याख्यान Total-vow-preventing and सञ्ज्वलन Perfect-right conduct-preventing)

SÛTRA 9

निर्वर्तनानिक्षेपसंयोगनिसर्गा द्विचतुर्द्वित्रिभेदाः परम् ॥ ९ ॥

Nirvartanâniksepasamyoganisargâ dvichaturdvitribhedâh param

The other अजीवाधिकरण, (i, e Dependence on the non-soul is of the following 11 kinds)

2 (kinds of) निर्वर्तना, Production [(1) मूलगुण Mûlaguna, of the body, speech, mind and respiration, (2) उत्तरगुण Uttaraguna, of books, pictures, statues, etc.]

4 (kinds of) निक्षेप, Putting down [a thing (1) अप्रत्य वेक्षित Apiatya Veksita, without seeing, (2) दुःप्रमृष्ट Duhpramrista, petulantly, peevishly, (3) सहसा Sahisâ, hurriedly and (4) अनाभोग Anâbhoga, where it ought not to be put]

2 (kinds of) संयोग mixing up [(1) भक्तपान Bhakta-pâna food and drink, (2) उपकरण Upakarana, mixing up of things necessary for doing any act]

3 (kinds of) निसर्ग, movement [by (1) काय Kâya body, (2) वाङ्ग Vanga speech, and (3) मन Mana mind]

11 Total.

SÛTRA 10

तत्प्रदोषनिह्नवमात्सर्यान्तरायासादनोपघाता ज्ञानदर्शनावरणयोः ॥ १० ॥

Tatpradosa ninhava mâtsaryântarâyâsâdanopaghâta jñanadarśanâvaranayoh

The inflow of ज्ञानावरण, दर्शनावरण, knowledge and conation-obscuring (karmic matter, is caused by the following :—)

(1) प्रदोष, Depreciation of the learned (in the scriptures)

(2) निह्नव, Concealment of knowledge

(3) मात्सर्य, Envy, jealousy Refusal to impart knowledge out of envy

(4) अन्तराय, Obstruction Hindering the progress of knowledge.

(5) आसादना, Denying the truth proclaimed by another, by body and speech

(6) उपघात, Refuting the truth, although it is known to be such

SÛTRA 11

दुःखशोकतापाक्रन्दनवधपरिदेवनान्यात्मपरोभयस्थान्यसद्वेद्यस्य ॥ ११ ॥

Duhkhaśokatâpâkrandanabadhaparidevanânyâtmaparobhayasthânyasadvedyasya

(The inflow) of pain bringing-feeling (असातावेदनीय Asâta-vedanîya) karmic matter (is due to the following)

(1) दुःख Duhkha pain (2) शोक śoka sorrow (3) ताप tâpa repentence, remorse (4) आक्रन्दन Âkrandana, weeping (5) बध badha, depriving of vitality (6) परिदेवना paridevana, piteous or pathetic moaning to attract compassion

(These 6 can be produced) in one's own self, in another, or both (in oneself and another Thus there are 18 forms of this inflow)

SÛTRA 12

भूतव्रत्यनुकम्पादानसरागसंयमादियोगः क्षान्तिःशौचमिति सद्वेद्यस्य ॥ १२ ॥

Bhûtavratyanu-kampâdânasarâgasamyamâdiyogah ksantih śauchamiti sadvedyasya.

(1) भूतानुकम्पा Bhûtanukampâ, compassion for all living beings, (2) व्रत्यानुकम्पा vratyanukampâ, compassion for the vowers, (3) दान dâna, charity, (4) सरागसंयम, sarâga-samyama, self-control with slight attachment; etc, [i. e., (5) संयमासंयम, samyamâsamyama, restraint by vows of some, but not of other passions, (6) अकामनिर्जरा, akâma nirjarâ, equanimous submission to the fruition of karma, (7) बालतप, Bâlatapa, austerities not based upon right knowledge] (8) योग Yoga, contemplation, (9) क्षान्ति Kṣânti, forgiveness, and (10) शौच Saucha, contentment—these (are the causes of inflow) of pleasure-bearing feeling karmic matter, (सातावेदनीय, Sâtâ-vedanîya)

SÛTRA 13.

केवलिश्रुतसङ्घधर्मदेवावर्णवादो दर्शनमोहस्य ॥ १३ ॥

Kevaliśrutasaughadharmadevâvarnavâdodarśanamohasya

(The inflow) of दर्शनमोहनीय (Darśanamohanîya), right-belief-deluding karmic matter (is caused by) अवर्णवाद avarnavâda, defaming the Omniscient Lord अरहत् Arhat, (i e , केवलि) Kevali, the Scriptures (श्रुत) Śruta, the Saint's brother-hoods, (सङ्घ) Sangha, the true religion, (धर्म) Dharma, and the Celestial beings, (देवाः devah), e g , saying that the celestial beings take meat or wine, etc , and to offer these as sacrifices to them

SÛTRA 14

कषायोदयात्तीव्रपरिणामश्चारित्रमोहस्य ॥ १४ ॥

Kasâyodayâttîvraparinamaśchâritramohasya

(The inflow) of चारित्रमोहनीय right-conduct-deluding karmic matter (is caused by the) intense thought-activity produced by the rise of the passions (and of the quasi-passions no-kasâya)

E g, Joking about Truth, etc , disinclination to take vows, etc , indulging in evil society, etc

SÛTRA 15

बह्वारम्भपरिग्रहत्वं नारकस्यायुषः ॥ १५ ॥

Bahvârambhaparigrahatvam nârakasyâyusah

(As to the age-karma) the inflow of नारकायुकर्म nârakâyukarma, hellish-age karma (is caused by too) much worldly activity (and) by attachment to (too) many worldly objects or by (too) much attachment

E g, committing breaches of the first five vows of non-killing, truth, non-stealing, chastity, non-attachment to worldly possessions

SÛTRÂ 16

माया तैर्यग्योनस्य ॥ १६ ॥

Mâyâ tairyagyonasya

(The inflow) of तिर्यग्योनि tiryagyoni, sub-human age-karma (is caused by) माया Mâyâ, deceit

E g, cheating others, preaching the false doctrine, etc

SÛTRA 17

अल्पारम्भपरिग्रहत्वं मानुषस्य ॥ १७ ॥

(The inflow) of मानुष्यायु manusyâyu human age-karma (is caused by) slight worldly activity and (by) attachment to a few worldly objects or (by) slight attachment

SÛTRA 18

स्वभावमार्दवं च ॥ १८ ॥

Svabhâva mârdavancha

Natural humble disposition (is) also the cause of human-age-karma (मनुष्यायुकर्म)

SÛTRA 19.

निःशीलव्रतत्वं च सर्वेषाम् ॥ १९ ॥

Vowlessness (and) sub vowlessness with (slight worldly activity and slight attachment), (is cause of inflow) of all (kinds of age-karmas)

Not taking the vows of laymen and not adopting the restrictions

(शील sîla), but having slight attachment to the world and activity in it, can be the cause of the inflow of age-karmic matter of all four kinds.

SÛTRA 20.

सरागसंयमसंयमासंयमाकामनिर्जराबालतपांसि दैवस्य ॥ २० ॥

Sarâgasamsamasamyamâ-samyamâkâmanirjarâbâlatapâmsi daivasya.

(The inflow) of देवायु celestial-age-karma (is caused by :—)

(1) सारागसंयम Sarâga-samyama, self-control with slight attachment [found in monks only]

(2) संयमासंयम Samyamâsamyama, restraint of vows of some, but not of other passions, [found in laymen only.]

(3) अकामनिर्जरा Âkâma-nirjarâ, equanimous submission to the fruition of karma

(4) बालतप Bâlatapa, austerities not based upon right knowledge.

SÛTRA 21

सम्यक्त्वं च ॥ २१ ॥

Samyaktvam cha

Right-belief (is) also (the cause of celestial-age-karmas, but only of the heavenly order It applies to human and sub-human only. A celestial or hellish right-believer binds the human age-karma Note also that if a human or sub-human being has bound a particular age-karma before gaining right belief, he must enjoy that See also Jiva Kanda, 292, 527, 645 Karma Kanda 158

SÛTRA 22

योगवक्रता विसंवादनं चाशुभस्य नाम्नः ॥ २२ ॥

Yogavakratâ visamvâdanam châsubhasya nâmnah

(The inflow) of अशुभनाम Asubhanâma, a bad body-making karma (is caused by a) non-straight forward (or deceitful working) of the mind, body or speech (or) by (विसंवाद Visâmvada), wrangling, etc (Wrong-belief, Envy, Back-biting, Self-praise, Censuring and others, &c)

SÛTRA 23

तद्विपरीतं शुभस्य ॥ २३ ॥

Tadviparîtam śubhasya

(The inflow) of शुभनाम good body-making karma (is caused by the causes) opposite of the above, (viz, by straight-forward dealings with body, mind and speech; by avoiding disputes, &c, right-belief, humility, admiring praiseworthy people, &c)

SÛTRA 24

दर्शनविशुद्धिर्विनयसम्पन्नता शीलव्रतेष्वनतीचारोऽभीक्ष्णज्ञानोपयोगसंवेगौ शक्तितस्त्यागतपसी साधुसमाधिर्वैयावृत्यकरणमर्हदाचार्यबहुश्रुतप्रवचनभक्तिरावश्यकापरिहाणिर्मार्गप्रभावनाप्रवचनवत्सलत्वमिति तीर्थकरत्वस्य ॥२४॥

Darsanaviśuddhirvinayasampannatâ sîlavrateşvanatichârobhîksnajñanopayogasamvegau śaktitastyâgatapasî sâdhusamâdhirvaiyâvrttyakaranamarhadâchâryabahuśrutapravachanabhaktirâvaśyakâparihânirmârgaprabhâvanâpravachanavatsalatvamiti tîrthakaratvasya

(The inflow) of तीर्थंकरकर्म Tîrthamkara, bodymaking karma [is caused by meditation (भावना Bhâvanâ) of the following 16 matters :]

1 दर्शन विशुद्धि Darśana-viśuddhi, Purity of right-belief

Pure right belief is with 8 Angas or the following 8 qualities —

1 निश्शङ्कित Niśśankita Free from all doubt

2. निष्काङ्क्षित Niskanksita Free from worldly desire

3 निर्विचिकित्सित Nirvichikitsita Free from repulsion from anything

4 अमूढदृष्टि Amûdhadrisṭi Free from superstitious belief

5 उपबृंहण Upabrinanam or (more popularly), उपगूहन Upagûhana Free from a tendency to proclaim the faults of others

6 स्थितीकरण Sthitikarana To help oneself or others to remain steady in the path of truth

7 वात्सल्य Vâtsalya Tender affection for one's brothers on the path of Liberation

8. प्रभावना Prabhâvanâ Propagation of the path of Liberation.

2 विनयसम्पन्नता Vinaya-sampannatâ Reverence for means of Liberation and for those who follow them.

3 शीलव्रतेष्वनतिचार Śîlavratesvanatichâra Faultless observance of the 5 vows, and a faultless subdual of the passions.

4 अभिक्षणज्ञानोपयोग Abhiksana-jñânopayoga Ceaseless pursuit of right knowledge

5. संवेग Samvega. Perpetual apprehension of mundane miseries

6 शक्तितस्त्याग Śaktitastyâga Giving up (for others of knowledge etc) according to one's capacity

7 शक्तितस्तपः Śaktitastapah The practice of austerities, according to one's capacity

8 साधुसमाधिः Sâdhu-samâdhi Protecting and reassuring the saints or removing their troubles

9 वैयावृत्यकरण Vaiyâvrittya karana Serving the meritorious.

10 अर्हद्भक्ति Arhadbhakti Devotion to Arhats or Omniscient Lords

11. आचार्यभक्ति Âchâryabhakti Devotion to Âcharyas or Heads of the orders of saints

12 बहुश्रुतभक्ति, Bahuśrutabhakti Devotion to Upâdhyâyâs (उपाध्याय) or teaching saints

13 प्रवचनभक्ति Pravachanabhakti Devotion to Scriptures

14 आवश्यकापरिहाणि Âvaśyakâparihâni Not neglecting one's (6 important daily) duties

15 मार्गप्रभावना Mârgaprabhâvanâ Propagation of the path of Liberation

16 प्रवचनवत्सलत्व Pavachana vatslatva Tender affection for one's brothers on the path of Liberation

Even one of these if properly contemplated and with right belief, brings about the inflow of Tirthakara-body-making karma

SÛTRA 25

परात्मनिन्दाप्रशंसे सदसद्गुणोच्छादनोद्भावने च नीचैर्गोत्रस्य ॥२५॥

Parâtmanindâpraśamse sadasadgunochchhâdanodbhâvane cha nîchairgotrasya

(The inflow) of नीचगोत्र low family-determining karma (is caused by)

1 परनिन्दा Paranindâ, speaking ill of others,

2. आत्मप्रशंसा Âtmapraśansa, praising oneself,

3 सद्गुणोच्छादन Sadgunochchhâdana, concealing the good qualities of others; and

4 असद्गुणोद्भावन Asadgunodbhâvan, proclaiming in oneself the good qualities which one does not possess

SÛTRA 26

तद्विपर्ययो नीचैर्वृत्त्यनुत्सेकौ चोत्तरस्य ॥ २६ ॥

Tadviparyayo nichairvrtyanutsekau chottarasya

(The inflow) of the next, (i e, उच्चगोत्र, high-family-determining karma is caused by) the opposite of the above, (i e, by)

1 परप्रशंसा Paraprasansâ praising others,

2 आत्मनिन्दा Âtmaninda, denouncing one's self,

3 सद्गुणोद्भावन Sadgunodbhâvana, proclaiming the good qualities of others,

4 असद्गुणोच्छादन Asadgunochchhadana, not proclaiming one's own, and

5 नीचैर्वृत्ति Nichairvritti, an attitude of humility towards one's betters, and

6 अनुत्सेक Anutseka, not being proud of one's own achievements or attainments

SÛTRA 27

विघ्नकरणमन्तरायस्य ॥ २७ ॥

Vighnakaranamantrâyasya

(The inflow) of obstructive (अन्तराय Antarâya) karma (is caused by) disturbing others (in दान charity, लाभ gain, भोग enjoyment of consumable things, उपभोग enjoyment of non-consumable things, and वीर्य making use of their powers)

NOTE —The inflow of 7 karmas, i e, of all except the age-karma, is going on always, in souls influenced by the Passions, and of the age-karma also on special occasions But the predominance of the above causes will determine the intensity of fruition (Anubhâga) of their particular inflow.

The special occasions of age-karma are 8 in one man's life, as follows :—Supposing a man's life is to be 81 years long The first will be on his passing $\frac{2}{3}$ of it, *i e*, when he is 54 The second on his passing $\frac{2}{3}$ of the remainder, *i e*, when he is 72 The third on his passing $\frac{2}{3}$ of the remainder, *i e*, when he is 78 The fourth on his passing $\frac{2}{3}$ of the remainder again, *i e*, when he is 80 And similarly the fifth when he is 80 years, 8 months The sixth at 80 years, 10 months and 20 days The seventh at 80 years, 11 months, 16 days and 16 hours The eighth at 80 years, 11 months, 25 days, 13 hours and 20 minutes. If not then the ninth is the last moment.

CHAPTER VII.

SÛTRA 1.

हिंसाऽनृतस्तेयाब्रह्मपरिग्रहेभ्यो विरतिर्व्रतम् ॥ १ ॥

Himsânṛtasteyâbrahmaparigrahebhyo viratirvratam

व्रत Vrata or vow is to be free from —

(1) हिंसा Himsâ, injury,

(2) अनृत Anṛita, falsehood,

(3) स्तेय Steya, theft;

(4) अब्रह्म Abrahma, unchastity, and

(5) परिग्रह Parigraha, worldly attachment, (or worldly objects)

SÛTRA 2

देशसर्वतोऽणुमहती ॥ २ ॥

Deśasarvatonumahati

(Vows are of 2 kinds)

1 अणुव्रत, Aṇuvrata, partial vow (that is, limited abstention from the five faults given above),

2 महाव्रत, Mahâvrata, full vow, (i e, total abstention)

SÛTRA 3.

तत्स्थैर्यार्थं भावनः पञ्च पञ्च ॥ ३ ॥

Tatasthairyârtham bhâvanâh panch panch

For the fixing of these (5 vows in the mind, these are) 5 (kinds of) meditation (भावना, bhâvanâ, for) each (of the vows)

SÛTRA 4.

वाङ्मनोगुप्तीर्यादाननिक्षेपणसमित्यालोकितपानभोजनानि पञ्च ॥ ४ ॥

Vangmanoguptiryâdânanikṣepanasamityâ lokitapânabhojanânipancha

The 5 (meditations for the vow against injury are)

1, वाग्गुप्ति, Vâggupti, Preservation of speech,

2 मनोगुप्ति, Manogupti, Preservation of mind ,

3. ईर्या, Irya, Care in walking ,

4 आदान निक्षेपण समिति, Âdâna-niksepana-samiti, Care in lifting and laying down things ,

5 आलोकितपान भोजन, Âlokitapâna-bhojan, thoroughly seeing to one s food and drink

SÛTRA 5

क्रोधलोभभीरुत्वहास्यप्रत्याख्यानान्यनुवीचि भाषणं च पञ्च ॥ ५ ॥

Krodhalobhabhirutvahasyapratyakhyânânyanuvichi bhâṣanam-cha pancha.

And five (meditations for the vow against falsehood)

1 क्रोध प्रत्याख्यान, Krodha-pratyakhyana, Giving up anger ;

2 लोभ, Lobha, „ „ „ „ „ greed ,

3 भीरुत्व, Bhirutva, , „ „ „ cowardice or fear ,

4 हास्य प्रत्याख्यान, Hâsya „ „ Giving up of frivolity ,

5 अनुविची भाषण, Anuvichi-bhâsaṇa, Speaking in accordance with scriptural injunctions

SÛTRA 6

शून्यागारविमोचितावासपरोपरोधाकरणभैक्ष्यशुद्धि सधर्माऽविसंवादाः पञ्च ॥ ६ ॥

Sûnyâgâravimochitâvâsaparoparodhâkarana bhaiksaśuddhisaddharmâ-visamvâdâh panch

(For the vow against theft, the) five (meditations are)

1 शून्यागार, Sûnyâgâra, Residence in a solitary place, like a mountain cave, etc.,

2 विमोचितावास, Vimochitavâsa, Residence in a deserted place ,

3 परोपरोधाकरण, Paroparodhâkarana, Residence in a place where one is not likely to be prohibited by others, nor where one should be likely to prohibit others ,

4 भैक्ष्यशुद्ध, Bhaiksya-śuddhi, Purity of alms, according to the scriptures,

5 सद्धर्माविसंवाद, Sadharmāvisamvāda, Not disputing with one's co-religionists, as to "mine" and "thine"

SŪTRA 7

स्त्रीरागकथाश्रवणतन्मनोहराङ्गनिरीक्षणपूर्वरतानुस्मरणवृष्येष्टरसस्वशरीरसंस्कारत्यागाः पञ्च ॥ ७ ॥

Strīrāgakathāsravanatanmanoharānganirīksanapūrvaratānusmarana-vrsyestarasasvasarīrasamskāratyāgāha pancha.

For the vow against unchastity, the five (meditations are.)

1 स्त्रीरागकथाश्रवणत्याग, Strīrāgā-kathā-sravanatyāga, Renouncing of (reading or) hearing stories exciting attachment for women,

2 तन्मनोहराङ्गनिरीक्षणत्याग, Tanmanoharānga-nirīksāna-tyāga, Renouncing of seeing their beautiful bodies,

3 पूर्वरतानुस्मरणत्याग, Pūrvaratānusmarana-tyāga, Renouncing of thinking over, (rememberance of) past enjoyment of women;

4 वृष्येष्टरसत्याग, Vrisyestarasa-tyaga, Renouncing of exciting and aphrodisiac drinks, and

5 स्वशरीरसंस्कारत्याग, Svaśarīrāsanskāra tyāga, Renouncing of beautifying one's own body, self-adornment

SŪTRA 8

मनोज्ञामनोज्ञेन्द्रियविषयरागद्वेषवर्जनानि पञ्च ॥ ८ ॥

Manojñāmanojñendriyavisayarāgadvesavarjanāni pancha

(For the vow against worldly attachment, the 5 (meditations are) giving up or self-denial of love, and hatred (रागद्वेष Rāga dvesa) in the pleasing (and) displeasing (worldly) objects of the (five) senses

SŪTRA 9

हिंसादिष्विहामुत्रापायावद्यदर्शनम् ॥ ९ ॥

Himsādisvihāmutrāpāyāvadyadarsanam.

The destructive or dangerous (and) censurable (character of the

5 faults,) injury, etc, in this (as also) in the next world (ought to be) meditated upon.

SÛTRA 10.

दुःखमेव वा ॥ १० ॥

Duhkha-meva vâ

(One must also meditate, that the five faults, injury, etc. are) pain personified, (as they themselves are the veritable wombs of pain.)

SÛTRA 11.

मैत्रीप्रमोदकारुण्यमाध्यस्थानि च सत्त्वगुणाधिकक्लिश्यमानाऽविनयेषु ॥ ११ ॥

Maitrîpramodakârunyamâdhyasthânichasattvagunâdhikaklisyâmânâvinayesu.

And (we must meditate upon the 4 following.)

1. मैत्री, Maitri, Benevolence (for) सत्त्वेषु Satvesu, all living beings,
2. प्रमोद, Pramoda, Delight (at the sight of beings) गुणाधिकेषु Gunâdhikesu, better qualified (or more advanced than ourselves on the path of liberation :)
3. कारुण्य, Kârunya, Pity, Compassion (for) क्लिश्यमानेषु Klisyamânesu, the afflicted ;
4. माध्यस्थ, Maddhyastha, Tolerance or indifference (to those who are) अविनयेषु Avinayesu, uncivil or ill-behaved

SÛTRA 12

जगत्कायस्वभावौ वा संवेगवैराग्यार्थम् ॥ १२ ॥

Jagatkayasvabhâ va uvasamvegavairâgyârtham

For संवेग Samvega, the apprehension of the miseries of the world and वैराग्य Vairâgya, non attachment to sense pleasures, (we should meditate upon) the nature of the world and of our physical body The world is transitory and not fit for love, and the body is impure and hampering in spiritual progress and therefore should be subordinated to the soul.

SŪTRA 13

प्रमत्तयोगात्प्राणव्यपरोपणं हिंसा ॥ १३ ॥

Pramattayogâtprâṇavyaparopaṇamhimsâ

By (प्रमत्तयोग), passional vibrations, (प्राणव्यपरोपण), the hurting of the vitalities, (is) (हिंसा) injury

Injury on himsâ is to hurt the प्राणाः Prânas or vitalities, through प्रमत्तयोग Pramattayoga, i.e., vibration due to the Passions, which agitate mind, body or speech

SŪTRA 14

असदभिधानमनृतम् ॥ १४ ॥

Asadabhidhânamanṛtam.

Falsehood (is) to speak hurtful-words (through प्रमत्तयोग Pramattayoga, passional vibrations)

SŪTRA 15

अदत्तादानं स्तेयम् ॥ १५ ॥

Adattâdânam steyam

Theft (is) to take anything which is not given, (through Pramattayoga)

SŪTRA 16

मैथुनमब्रह्म ॥ १६ ॥

Maithunamabrahma

Unchastity is coition (or sexual contact, through Pramattayoga)

SŪTRA 17

मूर्च्छा परिग्रहः ॥ १७ ॥

Mûrchhâ parigrahah

Worldly attachment is मूर्छा Mûrchhâ infatuation (or intoxication through Pramattayoga, in the living or non living objects of the world)

Worldly objects are said to be Parigraha, because they are the external causes of internal attachment

SÛTRA 18

निःशल्यो व्रती ॥ १८ ॥

Nissalyo vratî

A व्रती Vratî, or a vower should be without (blemish which is like a) thorn (शल्य Salya, which makes the whole body restless)

This शल्य Salya or blemish is of 3 kinds:—

1 मायाशल्य, Mâyâ-salya, the thorn of deceit

2 मिथ्याशल्य, Mithyâ-salya, the thorn of wrong-belief

3 निदान, Nidâna, the thorn of Desire for future sense-pleasures

SÛTRA 19

अगार्यनगारश्च ॥ १९ ॥

Agâryanagârsacha

(Vowers are of 2 kinds:) अगारी Agâri, house-holders (laymen) and अनगार Anagâra, house-less (ascetics)

SÛTRA 20.

अणुव्रतोऽगारी ॥ २० ॥

Anuvratogârî

(One whose five) vows (are) partial (is) a house-holder

The house-holder's life has 11 प्रतिमा Pratimâs or stages:—

1 दर्शन प्रतिमा, Darsana-pratima A true Jaina must have perfect and intelligent belief in Jainism He must have a good knowledge of its doctrines and their applications He must give up meat, wine and honey. He must have a belief free from defects He must more or less observe the 5 vows

2 व्रतप्रतिमा Vrata pratimâ He must observe the 5 Anuvratas without defect, the 3 gunavratas, and 4 Siksâvratas To give details, he must not destroy life, must not tell a lie, must not make unpermitted use of another man's property, must be chaste and must limit his possessions for life (the 5 Anuvartas), he must make a perpetual and

a daily vow to go in certain directions and to certain distances only, must avoid useless talk, act or thought of sinful things (the 3 Gunavratas), and he must limit the articles of his diet and enjoyment for the day, must worship at fixed times in morning, noon and evening, must keep fast on certain days, and must give charity in the way of knowledge, money, etc, every day (the 4 Siksāvratas) He must try not to transgress the last seven vows also.

3 सामायिक प्र०, Sāmāyika P —He must meditate faultlessly, regularly, and for fixed hours at mid-day, evening and morning, not less than 48 minutes every time

4 प्रोषधोपवास प्र०, Proṣadhopavāsa P —He must fast faultlessly on the 8th and 14th day of every lunar fortnight

5 सचित्तत्याग प्र०, Sachittatyāga P —He must not take Animate vegetable and water He must follow this faultlessly

6 रत्रि-भुक्त-त्याग प्र०, Ratri-bhukta-tyāga P —He must not take or give food, or drink at night, this must be faultless

7 ब्रह्मचर्य प्र०, Brahma-charyya P —He must give up sexual intercourse even with his wife This must be faultless

8 आरम्भत्याग प्र०, Ārambha-tyāga P —He must give up his means of livelihood, cooking, etc

9 परिग्रहत्याग प्र०, Parigraha-tyaga P —He must give up his desire for the objects of the world and be contented with abandoning all his property, except a few clothes and utensils

10 अनुमतित्याग प्र०, Anumati tyagi P —He must not even advise on any worldly activity

11 उद्दिष्ट त्याग प्र०, Uddiṣta-tyaga P —He will beg his food, and refuse what is specially prepared for him He may be Ksullaka, with a small sheet and loin-cloth , or an Ailaka, with only a loin-cloth , and dining only off his hands They both carry a pot of water, and a peacock brush The former careries an alms bowl also

SÛTRA 21.

दिग्देशानर्थदण्डविरतिसामायिकप्रोषधोपवासोपभोग परिभोगपरिमाणातिथिसंविभागव्रतसम्पन्नश्च ॥ २१ ॥

Digdeśanarthadandaviratisâmâyikaprosadhopavâsopabhogaparibhog-aparimânâtithisamvibhâgavratasampannaścha.

(The house-holder) must be with (the following 7 supplementary vows) also :—

1 दिग्व्रत, Digvrata, (Taking a life-long vow) to limit (his worldly activity to fixed points in all the 10) directions, (i e, East, West, North, South, South-east, East-north, North-west, and West-south, and up and down)

2 देशव्रत, Deśavrata (Taking a vow to) limit (the above also for a) shorter (period of time, *e g*, for one's weekly or daily worldly activity)

3 अनर्थदण्ड व्रत, Anarthadanda-vrata, (Taking a vow) not to commit purposeless sin , (It has 5 kinds :)

(1) अपध्यान, Apadhyana, Thinking ill of others ;

(2) पापोपदेश, Pâpopadeśa, Preaching of sin (to others)

(3) प्रमाद् चारित्र, Pramâda-châritra. Thoughtless or inconsiderate conduct (as breaking the boughs of trees, etc , without any purpose.)

(4) हिंसादान, Himsâdâna, Giving objects of offence (to others)

(5) दुःश्रुति, Duhśruti, (reading or) hearing bad (books)

The above 3, (*i e.*, Digvrata, Deśavrata and Anarth-dandavrata) are called गुणव्रत Gunavratâs, multiplicative vows, because they raise the value of the 5 vows (Ahimśa, etc)

4 सामायिक, Sâmâyika, (Taking a vow to devote so much time everyday, (once, twice or three times, at sunrise, sunset and noon to) contemplation of the self (for spiritual advancement)

5 प्रोषधोपवास, Prosadhopavâsa, (Taking a vow to) fast (on 4 days of the month, *viz*, the two अष्टमी 8th and the two चतुर्दशी 14th days of every lunar fort-night)

(Fast means abstention from food and drink, and devoting one's time to religious study and contemplation, etc)

6 उपभोग परिभोग परिमाण Upabhoga-paribhogaparimâna (Taking a vow every day) limiting one's enjoyment of consumable and non-consumable things

7 अतिथि संविभाग Atithi-samvibhâga (Taking a vow to take one's food (only after) feeding the ascetics with a part (of it)

If ascetics are scarce, another person may be fed in their place, if he is observing the vows of a house-holder or is possessed of right belief, or any afflicted or poor person

These last 4, (i e, Sâmâyika, Prosadhopavâsa, Upabhoga-paribhoga-parimana and Atithi-samvibhâga) are called शिक्षाव्रत Siksâvratas disciplinary vows, so called because they are preparatory for the discipline of ascetic's life

SÛTRA 22

मारणान्तिकीं सल्लेखनां जोषिता ॥ २२ ॥

Mâranântikîm sallekhanâm josità

(The house-holder is also) the observer in the last moments of his life, (of the process of) सल्लेखना Sallekhanâ, peaceful death (which is characterised by non-attachment to the world and by a suppression of the passions)

Thus the house-holder's vows are 12, with the last or peaceful death as their supplement

SÛTRA 23

शङ्काकाङ्क्षा विचिकित्सान्यदृष्टिप्रशंसासंस्तवाः सम्यग्दृष्टे रतिचाराः ॥ २३ ॥

Śankâkânksâvichikitsâ-nyadrstiprasansâsamstavâh samyagdrstiratichârâh

(There are 5) defects or partial transgressions (अतिचाराः) (which should not be found) in a man of right belief —

1 शङ्का, Sânkâ, Doubt, Scepticism ,

2. काङ्क्षा, Kanksâ, Desire of sense-pleasures ,
3 विचिकित्सा, Vichikitśá, Disgust at anything, *e. g.*, with a sick or deformed person ,
4. अन्यदृष्टिप्रशंसा, Anyadristiprsânsa, Thinking admiringly of wrong believers ,
5. अन्यदृष्टि संस्तव, Anyadristi-sanstava, Praising wrong believers.

SÛTRA 24.

व्रतशीलेषु पञ्च पञ्च यथाक्रमम् ॥ २४ ॥

Vrata śîlesu pancha pancha yathâkramam.

(There are) 5 (defects) respectively in each (of the 5) व्रत Vrata, vows, and (7) शील Sila, supplementary vows, (which should be avoided)

SÛTRA 25.

बन्धवधच्छेदातिभारारोपणान्नपाननिरोधाः ॥ २५ ॥

Bandha badhachchhedâti-bhârâ ropana nnapâna nirodhâh.

(The partial transgressions of the first vow अहिंसा अणुव्रत are)

1 बन्ध, (Angrily or carelessly) tying up (an animal or human being)
2 वध, (Angrily or carelessly beating (an animal or human being)
3 छेद, „ „ „ mutilating „ „ „ „
4 अतिभारारोपण, Angrily or carelessly overloading „ „
5 अन्नपाननिरोध, „ „ „ with-holding food or drink from an animal or human being.

SÛTRA 26

मिथ्योपदेशरहोभ्याख्यानकूटलेखक्रियान्यासापहार-साकारमन्त्रभेदाः ॥ २६ ॥

Mithyopadesa rahobhyâkhyâna kûta lekha kriyâ nyâsápahâra sâkâra mantrabhedâh

(The partial transgressions of the second vow सत्याणुव्रत, Satyânuvrata are)

1 मिथ्योपदेश, Mithyopadeśa, Preaching false doctrines
2 रहोभ्याख्यान, Rahobhyâkhyâna, Divulging the secret (actions of man and woman.)

3 कूटलेखक्रिया, Kûtalekhakriyâ, Forgery (and perjury.)

4 न्यासापहार, Nyâsâpahara, Unconscientious dealing by means of speech, *e g*, A deposits £ 1,000 with B, and then thinking that he has deposited only £ 900, demands £ 900 B says Yes, take whatever you deposited and gives him £ 900 This is nyâsâpahâra

5 साकारमन्त्रभेद, Sâkâramantrabheda, Divulging what one guesses by seeing the behaviour or gestures of others, who are consulting in private

SÛTRA 27

स्तेनप्रयोगतदाहृतादानविरुद्धराज्यातिक्रमहीनाधिकमानोन्मानप्रतिरूपकव्यवहाराः ॥ २७ ॥

Stena prayoga tadâhrtâdânaviruddha rajyâtikrama hînâdhika mânonmânapratirûpaka vyavahârâh

(The partial transgressions of the third vow अचौर्याणुव्रत, Achawryânuvrata, are.)

1 स्तेनप्रयोग, Stenaprayoga, Abetment of theft

2 तादाहृतादान, Tadahritâdana, Receiving stolen property

3 विरुद्धराज्यातिक्रम, Viruddharajyâtikrama, Illegal traffic, (*e g*, by selling things at inordinate prices in time of war, or) to alien enemies, etc

4 हीनाधिकमानोन्मान, Hinadhika-manonmana, False weights and measures

5. प्रतिरूपकव्यवहार, Pratirûpaka-vyavahâra, Adulteration

SÛTRA 28.

परविवाहकरणेत्वरिकापरिगृहीतापरिगृहीतागमनानङ्गक्रीडाकामतीव्राभिनिवेशाः ॥ २८ ॥

Paravivâhakaranetvarikâparigrhîtâparigrhitâgamanânangakrida kâmatîvrâbhinivesâh

(The partial transgression of the fourth vow ब्रह्मचर्य are)

1 परविवाहकरण, Paravivaha-karana, Bringing about the marriage of people who are not of one's own family

2 इत्वरिकापरिग्रहीतागमन, Itvarikaparigrahitagamana, Intercourse with a married immoral woman

3 इत्वरिकाऽपरिग्रहीतागमन, Itvarikadyaparigrahitagamâna, Intercourse with an unmarried immoral woman

4 अनङ्गक्रीडा, Anangakridâ, Unnatural sexual intercourse.

5 कामतीव्राभिनिवेश, Kâmatibrobhinivesas, Intense sexual desire.

SÛTRA 29

क्षेत्रवास्तुहिरण्यसुवर्णधनधान्यदासीदासकुप्यप्रमाणातिक्रमाः ॥ २९ ॥

Ksetravâstuhiranyasuvarnadhanadhanyadâsîdâsakupyapramânâtikramâh

Transgressing the limit of fields, houses, silver, gold, cattle, corn, female and male servants, clothes

NOTE —The partial transgressions of the fifth vow परिग्रहपरिमाणव्रत, Parigrahaparimânavrata, arise when a man limits the quantity of say two kinds of things, but then changes the proportion of those things, although the quantity remains the same, e g, he limits his land-possessions to 4 fields and 2 houses Then wanting a house more, he acquires 3 houses and reduces the fields by one Thus though the number and possibly the value of his possessions may remain the same, still the limit of his vow is partially transgressed. This sort of transgression may be between 5 pairs of possessions as follows —

1. { क्षेत्र, Fields
   { वास्तु, Houses

2 { हिरण्य, Silver.
  { सुवर्ण, Gold

3 { धन, Cattle
  { धान्य, Corn

4. { दासी, Female-servant
   { दास, Male-servant

5 { कुप्य, Clothes, etc, (i e, things of toilet, etc)
  { (भाण्ड, Bhânda, crockery or utensils)

SÛTRA 30

ऊर्ध्वाधस्तिर्यग्व्यतिक्रमक्षेत्रवृद्धिस्मृत्यन्तराधानानि ॥ ३० ॥

Urdhvâdhastiryagvyatikramakṣetravṛddhi smṛtyanta-vâdhânâni

(The partial transgressions of the first गुणव्रत gunavrata, i. e, दिग्व्रत, digvrata, are —)

1. ऊर्ध्वव्यतिक्रम, Urdhvavyatikrama, (In passion or negligence to go up) higher than your limit (in the vow)
2. अधःव्यतिक्रम, Adhahvyatikrama, (In passion or negligence to go down) lower than your limit (in the vow)
3. तिर्यग्व्यतिक्रम, Tiryag-vyatikrama, (In passion or negligence to go in the) other 8 directions, beyond your limit (in the vow)
4. क्षेत्रवृद्धि, Ksetravriddhi (In passion or negligence) to increase (in one and decrease in the other direction), the boundaries (of the distance which is the limit in the vow)
5. स्मृत्यन्तराधान, Smrityantarâdhâna, Forgetting the limit in the vow (but still to go on recklessly This transgression will arise even if the limit vowed is not exceeded.)

SÛTRA 31

आनयनप्रेष्यप्रयोगशब्दरूपानुपातपुद्गलक्षेपाः ॥ ३१ ॥

Ânayanapreṣyaprayogasabdarupânupâtapudgalakṣepâh

(The partial transgressions of the second Gunavrata, i e, देशव्रत desavrata, are —)

1. आनयन, Ânayana, sending for something from beyond the limit
2. प्रेष्यप्रयोग, Preṣyaprayoga, sending some one out beyond the limit.
3. शब्दानुपात, Sabdanupata, sending one's voice out beyond limit, e g, by telephone
4. रूपानुपात, Rûpânupata, making signs for persons beyond the limit, as the morse code with flags, etc
5. पुद्गलक्षेप, Pudgalaksepa, Throwing something material beyond the limit

SÛTRA 32

कन्दर्पकौत्कुच्यमौखर्याऽसमीक्ष्याधिकरणोपभोगपरि-
भोगानर्थक्यानि ॥ ३२ ॥

Kandarpakautkuchyamaukharyâsamîksyâdhikaranopabhogaparibhogâ narthakyâni

(The partial transgression of the "Third Gunavrata," i, e, अनर्थदण्डव्रत anarthadandavrata, are :—)

1 कन्दर्प, Kandarpa, Poking fun at another
2 कौत्कुच्य, Kautkuchya, Gesticulating, and mischievous practical joking
3 मौखर्य, Maukharya, Gossip, garrulity.
4 असमीक्ष्याधिकरण, Asamiksyâdhikarâ na, Overdoing a thing.
5 उपभोगपरिभोगानर्थक्य, Upabh igoparibhoganarthakya, Keeping too many consumable and non-consumable objects.

SÛTRA 33

योगदुःप्रणिधानानादरस्मृत्यनुपस्थानानि ॥ ३३ ॥

Yogaduspranidhânânâdarasmrtyanupasthânâni.

(The partial transgressions of the first शिक्षाव्रत Siksâvrata, i.e., सामायिक Sâmâyika, are :)

1 मनोदुष्प्रणिधानम्, Manoduspranidhanam, Misdirection of mind (during meditation)
2. कायदुष्प्रणिधानम्, Kâyaduspranidhanam, Misdirection body of (during meditation)
3 वाक्दुष्प्रणिधानम्, Vâkduspranidhanam, Misdirection of speech during meditation
4. अनादर, Anâdara, Lack of interest
5 स्मृत्यनुपस्थान, Smrityanupasthâna, Forgetting of due formalities

SÛTRA 34

अप्रत्यवेक्षिताप्रमार्जितोत्सर्गादानसंस्तरोपक्रमणा-
नादरस्मृत्यनुपस्थानानि ॥ ३४ ॥

Apratyaveksitapramârjitotsargâdânasamstaropakramanânâdarasmrtyanupasthânâni.

(The partial transgression of the second शिक्षाव्रत Siksâvrata, i e, प्रोषधोपवास, Prosadhopavâsa, are)

1. अप्रत्यवेक्षिताप्रमार्जितोत्सर्ग, Apratyaveksitâpramârjitautsarga, To excrete in a place without inspecting and without sweeping it

2. अप्रत्यवेक्षिताप्रमार्जितादान, Apratyaveksitâpramârjitaâdanâ, To take up or lay down things in a place, without inspecting and without sweeping it

3 अप्रत्यवेक्षिताप्रमार्जितसंस्तरोपक्रमण, Apratyaveksitâpramârjita Sanstaropakramana, To spread a mat or seat in a place, without inspecting and without sweeping it

4. अनादर, Anâdara, Lack of interest

5 स्मृत्यनुपस्थान, Smrityanupasthâna, Forgetting of due formalities

SÛTRA 35

सचित्तसम्बन्धसम्मिश्राभिषवदुःपक्वाहाराः ॥ ३५ ॥

Sachittasambandhasammisrabhisavaduhpakvâhrâha

(The partial transgression of the third शिक्षाव्रत Śiksâvrata, i e, उपभोगपरिभोगपरिमाणव्रत, Upbhogaparibhagaparimânvrata, are :)

1 सचित्ताहार, Sachittâhâra, Taking living things, e g, green vegetables

2 सचित्तसम्बन्धाहार, Sachittasambandha Âhâra, Taking anything connected with a living thing, e g, using a green leaf as a plate

3 सचित्तसम्मिश्राहार, Sachittasammisra Âhâra, Taking a mixture of living and non-living things, e g, hot with fresh water.

4 अभिषवाहार, Abisavâhâra, Taking aphrodisiacs, or strengthening or exciting food

5 दुःपक्वाहार, Duhpakvâhâra, Taking badly cooked food

SÛTRA 36

सचित्तनिक्षेपापिधानपरव्यपदेशमात्सर्यकालातिक्रमाः ॥३६॥

Sachittaniksepâpidhânaparavyapadesamatsarya kalatikramâh

(The partial transgression of the fourth शिक्षाव्रत Siksavrata, i e, अतिथिसंविभागव्रत, Atithisambibhagavrata, are)

1 सचित्तनिक्षेप, Sachittaniksepa, Placing the food on a living thing, e g, on a green plantain leaf

2 सचित्तापिधान, Sachittâpidhâna, Covering the food with a living thing.

3 परव्यपदेश, Paravyupadeśa, Delegation of host's duties to another.

4 मात्सर्य, Mâtsarya, Lack of respect in giving, or envy of another donor

5 कालातिक्रम, Kâlâtikrama, Not giving at the proper time.

SÛTRA 37

जीवितमरणाशंसामित्रानुरागसुखानुबन्धनिदानानि ॥३७॥

Jîvitamaraṇaśaṃsâmitrânurâgasukhânubandhanidânâni

(The partial transgression of सल्लेखना Sallekhanâ (peaceful death) are :)

1 जीविताशंसा, Jîvitaśansa, Desire to prolong one's life

2. मरणाशंसा, Marṇâśansa, Desire to die soon

3. मित्रानुराग, Mitrânurâga, Attachment to friends

4 सुखानुबन्ध, Sukhânubandha, Repeated remembrance of past enjoyments.

5 निदान, Nidâna, Desire of enjoyments in the next world

SÛTRA 38

अनुग्रहार्थं स्वस्यातिसर्गो दानम् ॥ ३८ ॥

Anugrahârtham svasyâtisargo dânam

Charity (is) the giving of one's belongings for the good (of one's self and of others)

SÛTRA 39

विधिद्रव्यदातृपात्रविशेषात्तद्विशेषः ॥ ३९ ॥

Vidhidravyadâtrpâtraviśeṣâttadviseṣah

(The fruition of charity is) different (according to) the difference in)

1 विधि, Vidhi, Manner

2 द्रव्य, Dravya, Thing given

3. दातृ, Datri, Person who gives , and

4 पात्र, Pâtra, Person to whom it is given.

The manner of giving is of 9 kinds —

1 संग्रह, Sangraha, Respectful reception of an ascetic The usual formula is "Welcome' welcome Food and drink are pure here"

2 उच्चस्थान Uchchasthâna, Seating him on a exalted seat

3 पादोदक, Pâdodaka, Washing his feet

4 अर्चन, Archana, Worshipping him

5 प्रणाम, Pranâma, Bowing to him

6—8 वाक्कायमनःशुद्धि, Vâkkâyamanahsuddhi, Being pure in speech, body and mind.

9 एषणाशुद्धि, Esanâsuddhi, Faultless way of giving food

The thing given must be helpful in study and austerities

The person who gives must have 7 qualities :—

1. ऐहिकफलानपेक्षा, Aihikafalânapeksâ, Must not wish any gain in this world in its exchange.

2 क्षान्ति, Ksânti, Must give calmly without anger

3. मुदित, Mudita, Must be happy at giving

4 निष्कपटता Niskapatata, Without deceit

5 अनसूयत्व Anasuyatva, Without envy

6 अविषादित्व, Avisâditava, Without repentence , and

7 निरहङ्कारित्व, Nirahankâritva, Without pride

The person to whom it is given must be one of the three kinds:—

1 उत्तमपात्र, Uttamapâtra, Ascetics ,

2 मध्यमपात्र, Madhyamapâtra, Laymen with vows ,

3 जघन्यपात्र, Jaghanyapâtra, Layman with right belief, but not with vows

These three with right belief are called सुपात्र Supâtrâs, good donees and those who are with proper external conduct but without real right belief are कुपात्र Kupâtrâs, deficient donees Unworthy donees (Apâtras)

are those who have neither proper external conduct nor real right belief There is no merit in giving them anything

There is also a करुणादान Karuṇâ-dâna, or the gift of compassion to anyone—Jaina or non-Jaina, human or sub-human being,—who is in need of it. This charity is of 4 kinds:—

1. आहार, Âhâra, Food.
2. औषधि, Auṣadhi, Medicine
3. अभय, Abhaya, Reassuring the frightened, or removing their cause of fear.
4. विद्या, Vidyâ, Knowledge.

CHAPTER VIII.

SÛTRA 1

मिथ्यादर्शनाविरतिप्रमादकषाययोगा बन्धहेतवः ॥ १ ॥

Mithyâdarśanâviratipramâdakaṣâyayogâ bandha hetavah.

The causes of (बंध) Bandha or bondage are —

1. मिथ्यादर्शन Mithyâdarśâna, Wrong belief. It is of 5 kinds

   (1) एकान्त Ekânta Taking only one aspect of a many-sided thing, *e g*, man is mortal and un-mortal, regarded from the point of view of body and soul respectively Taking only one view is Ekânta

   (2) विपरीत Viparita Perverse belief, *e g* Animal sacrifices lead to heaven

   (3) संशय Samśaya Doubt, scepticism, hesitation, *e g*, as to path to Liberation

   (4) विनय Vinaya, Veneration Taking all religions and gods to be equally worthy of pursuit.

   (5) अज्ञान Ajñâna. Wrong belief caused by ignorance. Indiscrimination of good and bad It is caused by :—

   निसर्ग, Nisarga, inborn error, or by अधिगम Adhigama, preaching of another

   The last is of 4 kinds —

   क्रियावादी Kriyâvâdi, belief in Time, soul, etc, as causing everything in the world

   अक्रियावादी Akriyâvâdî, opposite of the last

   अज्ञानिक Ajñânika, Agnostic.

   वैनेयिक Vaineyika, Religion is identical with veneration of parents, king, etc, *e g*, Confucianism.

   All these four together form 363 varieties of wrong belief (or पाखण्ड), *i e*, 180, 84, 67 and 32 respectively.

   निसर्गज Nisargaja is also called अग्रहीत Agrahîta, अधिगमज Adhigamaja, ग्रहीत Grahîta

2 अविरति Avirati, Vowlessness. Non-renunciation.

It is of 12 kinds .—

Lack of compassion for 6 classes of embodied souls, and lack of restraint of 5 senses and 1 mind

3 प्रमाद Pramâda, Carelessness. This is of 15 kinds

Four kinds of कथा Katha, talk, about .—

1 Food (भोजनकथा Bhojana-Katha)

2 Women (स्त्रीकथा, Strî-Katha),

3 Politics (राज्यकथा Rajya-Katha)

4 Scandal (देशकथा Deśa-Katha)

5 Senses (इन्द्रिय)

4 Passions (कषाय)

1 Affection (स्नेह).

1 Sleep (निद्रा)

---

15 Each together bring 80 भंग bhanga, divisions :—

As. 1 Katha × 1 sense × 1 passion × 1 Sneha × 1 Nidra = one.

So 4 kinds of talk × 5 senses × 4 passions × 1 affection × 1 sleep = 80

4. कषाय Kasâya. Passions, given below (सूत्र Sûtra 9)

5. योग Yoga. Vibrations in the soul, through mind, body and speech They are of 15 kinds .—

4 of mind

(1) सत्यमन Satyamana, true mind

(2) असत्यमन Asatyamana, false mind

(3) उभयमन Ubhayamana, mixed true and false mind

(4) अनुभयमन Anubhaya-mana, neither true nor false

4 of speech —

(1) सत्यवचन Satya vachana True

(2) असत्यवचन Asatya-vachana False

(3) उभयवचन Ubhaya-vachana Both

(4) अनुभयवचन Anubhaya-vachana, None

7 of body —

(1) औदारिक Audârika, physical

(2) औदारिकमिश्र Audârika-miśra, i.e., physical with karmic

(3) वैक्रियक Vaikriyaka Fluid

(4) वैक्रियकमिश्र Vaikriyaka-misra Fluid with karmic

(5) आहारक Âhâraka

(6) अहारकमिश्र Âhâraka-miśra, i.e. Âhâraka with physical

(7) कार्माण Kârmâna Karmic

[Note.—The तैजस Taijasa, electric body, is always found with the karmic body, never has independent yoga (योग). The electric molecules are drawn like the karmic molecules by the vibrations set in the soul by yoga of any kind.]

As to these 5 causes of bondage —

In the 1st, 2nd and 3rd गुणस्थान Gunasthanas, Stages of Spirituality, all the causes are found, though in the second the first is absent for a very short time.

In the 4th Gunasthânâ, all but the 1st are found.

In the 5th and 6th Gunasthanâs, all but the first 2 are found.

In the 7th, 8th, 9th and 10th Gunasthânâs, all but the first 3 are found.

In the 11th, 12th and 13th Gunasthânâs, all but the first 4 are found.

In the 14th Gunasthâna none.

These 5 are collectively called प्रत्यय Pratyaya.

(See कुन्दकुन्दाचार्यकृत समयसारप्राभृतम्, Kundakundâchârya's Samaya Sâra Prâbhratam.)

SÛTRA 2

सकषायत्वाज्जीवः कर्मणो योग्यान्पुद्गलानादत्ते स बन्धः ॥ २ ॥

Sakasayatvajjivah karmano yogyân pudgala nâdatte sa bandhah.

The soul, owing to its being with passion, assimilates matter which is fit to form karmas. This (is) बन्ध bondage.

SÛTRA 3

प्रकृतिस्थित्यनुभागप्रदेशास्तद्विधयः ॥ ३ ॥

Prakṛti sthityanubhagapradeśâstadvidhayah.

(There are 4) kinds of that (bondage) according to—

1. प्रकृति Prakṛti. Nature of karmic matter, *e g* ज्ञानावरणी knowledge-obscuring, or दर्शनावरणी conation-obscuring, etc

2 स्थिति Sthiti Duration of the attachment of karmic matter to the soul

3 अनुभव Anubhava The fruition being strong or mild, (also called अनुभाग Anubhâga)

4 प्रदेश Pradeśa. The number of karma varganas or karmic molecules, which attach to the soul

The first and the last are caused by योग yoga, vibratory activity of the soul and the middle two by कषाय passions

SÛTRA 4

आद्यो ज्ञानदर्शनावरणवेदनीयमोहनीयायुर्नामगोत्रान्तरायाः ॥ ४ ॥

Âdyo jñânadarśanâvaranavedanîyamohanıyâyurnâmagotrântarâyâh

The main divisions of the nature of karmic matter are 8 .—

1 ज्ञानावरण, Jñânavarana, knowledge-obscuring.

2 दर्शनावरण, Darśanâvarana, conation-obscuring

3. वेदनीय, Vedaniyî, Feeling-karma

4 मोहनीय, Mohanaya, Deluding

5. आयु, Âyu, Age.

6 नाम, Nama, Body-making.

7 गोत्र, Gotra, Family-determining.

8. अन्तराय, Anataraya, Obstructive

SÛTRA 5

पञ्चनवद्व्यष्टाविंशतिचतुर्द्विचत्वारिंशदद्विपञ्चभेदा यथा-
क्रमम् ॥ ५ ॥

Panchanavadvyastavimsatichaturdvichatvârimsaddvipañchabhedâ yathâ kramam

(They are of) 5, 9, 2, 28, 4, 42, 2, 5 classes respectively.

This 42 has been classified into 93, so total sub-classes come to 148

SÛTRA 6

मतिश्रुतावधिमनःपर्य्ययकेवलानाम् ॥ ६ ॥

Mati srutavadhi manah paryaya kevalânâm

(ज्ञानावरण Jñânâvarana, knowledge obscuring is of 5 kinds, according, as it is —)

1. मति (ज्ञानावरण), Mati Jñânavarana, Sensitive, (knowledge-obscuring)
2. श्रुत (ज्ञानावरण), Sruta-jñânavarna, Scriptural (knowledge-obscuring)
3. अवधि (ज्ञानावरण), Avadhi-jñanavarna, Visual (knowledge obscuring)
4. मनःपर्यय (ज्ञानावरण), Manahparyaya-jñânavarna Mental (knowledge-obscuring)
5. केवल (ज्ञानावरण) Kevala-jñânavarna Perfect (knowledge-obscuring)

SÛTRA 7

चक्षुरचक्षुरवधिकेवलानां निद्रानिद्रानिद्राप्रचलाप्रचला-
प्रचलास्त्यानगृद्धयश्च ॥ ७ ॥

Chaksura chaksura-vadhi kevalânâm nidrânidrânidrâprachalâprachalâs-tyânagrddhayascha

(दर्शनावरण Darsanâvarana Conation-obscuring is of 9 kinds according as it) obscures —

1 Ocular-obscuring, (चक्षुदर्शनावरण) Chaksu Darsanâvarana
2 Non ocular-obscuring, (अचक्षुदर्शनावरण) Achaksu ,,

3 Visual-obscuring, (अवधिदर्शनावरण) Avadhi Darśana âvarna

4 Perfect-conation-obscuring, (केवलदर्शनावरण) Kevala ,,

(And 5 kinds of sleep)

1 Sleep, (निद्रा) Nidrâ

2 Deep sleep, (निद्रानिद्रा) Nidrâ Nidrâ

3 Drowsiness, (प्रचला) Prachalâ

4, Heavy-drowsiness, (प्रचलाप्रचला) Prachalâ Prachalâ and

5 Somnambulism, (स्त्यानगृद्धि) Styângrddhi)

स्त्यानगृद्धि Styânagiddhi is so called because the activity of the person is manifested in sleep This is always associated with painful or undesirable conditions of mind According to Jainism, it is attended with a kind of monomania, *i e*, with आर्तध्यान Ârta-dhyâna and with unrighteous or wicked concentration, *i e*, with रौद्र ध्यान raudra-dhyâna.

SÛTRA 8

सदसद्वेद्ये ॥ ८ ॥

Sadasadvedye

वेदनीय Vedaniya or feeling (is of 2 kinds:)

1 सातावेदनीय Sâtâvedaniya, Pleasure-bearing, and

2 असातावेदनीय Asâtâvedaniya, Pain-bearing

SÛTRA 9.

दर्शनचारित्रमोहनीयाकषायकषायवेदनीयाख्यास्त्रिद्विनवषोडशभेदः सम्यक्त्वमिथ्यात्वतदुभयान्यकषायकषायौ हास्यरत्यरतिशोकभयजुगुप्सास्त्रीपुन्नपुंसकवेदा अनन्तानुबन्ध्यप्रत्याख्यानप्रत्याख्यानसंज्वलनविकल्पाश्चैकशः क्रोधमानमायालोभाः ॥ ९ ॥

1 दर्शनमोहनीय Darśanmohanīya, Right-belief-deluding.

2 चारित्रमोहनीय Charitramohanīya, Right-conduct-deluding.

(Right-conduct-deluding is of 2 kinds.)

1 अकषायवेदनीय Akaṣāya-vedanīya or नोकषाय Nokaṣāya, with slight passions.

2 कषायवेदनीय Kaṣāya vedanīya, with passions

(They are of) 3, 2, 9, 16 (kinds respectively.)

(Right-belief-deluding दर्शनमोहनीय is of 3 kinds:)

1. मिथ्यात्व Mithyâtva, Wrong-belief

2. सम्यक्मिथ्यात्व Samyakmithyâtva, mixed wrong and right belief.

3. सम्यक्प्रकृतिमिथ्यात्व Samyak-prakriti-mithyatva, Right-belief with a slight defect, *i. e.*, clouded by slight wrong belief

(Akaṣâya-vedanîya or no-kaṣâya is of 9 kinds.)

1. हास्य Hasya, Risible, laughter-producing

2 रति Rati, Indulgence

3 अरति Arati, Ennui, Dis-satisfaction, langour.

4 शोक Śoka, Sorrow

5 भय Bhaya, Fear

6 जुगुप्सा Jugupsâ, Disgust

7. स्त्रीवेद Striveda, Feminine inclinations.

8. पुंवेद Pumveda, masculine inclinations.

9. नपुंसकवेद Napunsakaveda, Common inclinations.

(कषायवेदनीय Kaṣâya-vedanîya is of 16 kinds.)

(4 Passions of) क्रोध Anger, मान Pride, माया Deceit; लोभ Greed Each of these is of 4 kinds

1 अनन्तानुबन्धी Anantânubandhi Error-feeding or wrong belief assisting. These passions are so called because they keep the soul bound in संसार Samsâra, which is called अनन्त 'Ananta" and in which the soul is kept wandering by these passions feeding its erroneous belief. Ananta also means wrong belief. And these Passions are called Anantanubandhi, because they nourish or feed wrong belief. It is very lasting (like a stone-engraving.)

2. अप्रत्याख्यान Apratyakhyâna, Partial-vow-preventing. It is less lasting (as a furrow)

3. प्रत्याख्यान Pratyâkhyâna, Total-vow-preventing. It is mild (as a line in dust.)

4. संज्वलन Samjvalana, Perfect-right-conduct-preventing. It is very mild (as a line in water)

[Thus we get 16, *i e*, (4×4) kinds.]

The 16 are examplified as follows

Anger is deep like a furrow in stone,

" " earth,

line " dust,

" " water.

Pride is unbending, like a mountain; bone, wood; cane.

Deceit is crooked, like a bamboo-root; horn of a ram, stream of cow-water, hoof-mark.

Greed is fast, like crimson colour, wheel-dirt, body-dirt; turmeric colour.

See Gommatasâra Jiva Kanda Gâtha, 283-286.

SÛTRA 10.

नारकतैर्यग्योनमानुषदैवानि ॥ १० ॥

Nârakatairyagyonamânuṣadaivâni.

(आयु Âyu. Age-karma bondage is of 4 kinds,) according as it determines:—

The (1) नरक Naraka, Hellish,

(2) तिर्यक् Tiryak, Sub-human,

(3) मनुष्य Manusya, Human, and

(4) देव Deva, Celestial (character of the soul's life)

आयु Âyu is so-called, because the soul एति Eti, comes to enter a new condition of existence.

SÛTRA 11.

गतिजातिशरीराङ्गोपाङ्गनिर्माणबन्धनसङ्घातसंस्थान-संहननस्पर्शरसगन्धवर्णानुपूर्व्यागुरुलघूपघातपरघाततपो-द्योतोच्छ्वासविहायोगतयः प्रत्येकशरीरत्रससुभगसुस्वर-शुभसूक्ष्मपर्याप्तिस्थिरादेययशःकीर्तिसेतराणि तीर्थकरत्वं च ॥ ११ ॥

Gatijatiśarirângopânga nirmâṇabandhana sanghâta samsthâna samhanana sparsâ rasagandha varnanupûrvyâ guru laghûpaghâta paraghâtâ tapo dyoto chchhvâsa vihayo gatayah pratyeka śarira trasâ subhaga susvara śubha sûksma paryâpti sthirâ deya yaśah kirti setarâni tirthakaratvam cha

(The नामकर्म Nâmakarma Body-making bondage is of 42, *i. e.*, with sub-classes of 93 kinds, as they bring about their respective effect)

4. गति Gati, Condition of existence.—

(1) नरक Naraka, Hellish.

(2) तिर्यंच Tiryañcha, Sub-human.

(3) मनुष्य Manusya, Human

(4) देव Deva, Celestial

Gati is so-called, because by the operation of this karma, the soul गच्छति Gachchhati goes from one to another condition of existence

5 जाति Jâti, Genus of beings :—

(1) एकेन्द्रिय Ekendriya, one-sensed.

(2) द्विइन्द्रिय Dvi-indriya, two-sensed.

(3) त्रिइन्द्रिय Tri-indriya, Three-sensed.

(4) चतुरिन्द्रिय Chatur-indriya, four-sensed

(5) पचेन्द्रिय Panch-indriya, Five-sensed.

Jati is a karma by the operation of which a soul is born in a class, in which other souls, of a similar condition, are also grouped

5. शरीर Sarîra, Bodies :—

(1) औदारिक Audârika, Physical.

(2) वैक्रियिक Vaikriyika, Fluid.

(3) आहारक Âhâraka, Âhâraka.

(4) तैजस Taijasa, Electric.

(5) कार्मण Kârmaṇa, Karmic.

Śarîra is the karma, by the operation of which material molecules are set moving to form a particular body.

6 आङ्गोपाङ्ग Angopânga, Limbs and minor-limbs.—

(1) औदारिक Audârika, In physical bodies.

(2) वैक्रियिक Vaikriyika, In fluid bodies.

(3) आहारक Ahâraka, In âhâraka bodies.

1. निर्माण Nirmâṇa, Proper formation of limbs and minor limbs in relation to their situation (स्थाननिर्माण Sthâna-nirmâna) and Dimensions (प्रमाणनिर्माण Pramâna-nirmâṇa).

5 बन्धन Bandhana 5 kinds of molecular bondage, according as the body is.—

(1) औदारिक Audârika, Physical

(2) वैक्रियिक Vaikriyika, Fluid

(3) आहारक Âhâraka, Âhâraka

(4) तैजस Taijasa, Electric.

(5) कार्मण Karmaṇâ, Karmic

5 संघात Sanghâta Interfusion of molecules of different kinds of bodies in weaving them with the soul It takes place in :—

(1) औदारिक Audârika, Physical.

(2) वैक्रियिक Vaikriyika, Fluid.

(3) आहारक Âhâraka, Âhâraka

(4) तैजस Taijasa, Electric, and

(5) कार्मण Kârmaṇa, Karmic bodies.

6 संस्थान Samsthâna Figure of the body.—

(1) समचतुरस्र संस्थान Sama-chaturasra-samsthâna. Perfect proportion all round

(2) न्यग्रोधपरिमण्डलसंस्थान Nyagrodhaparimandala-saṃsthâna. Like a banyan tree, short in the lower extremities and large in the upper body

(3) स्वाति संस्थान Svâti-samsthâna It is the reverse of the last.

(4) कुब्ज संस्थान Kubja-samsthâna. Hunch-back.

(5) वामन संस्थान Vâmana samsthâna. Dwarf.

(6) हुण्डक संस्थान Hundaka-samsthâna Quite disproportionate

6. संहनन Samhanana 6 kinds of skeleton or osseous structure :—

(1) वज्र ऋषभ नाराच संहनन Vajra risabha nârâcha saṃhanana. Adamantine nerves, joints (or amphiarthrodial articulation, when the bones are slightly moveable and united by an intervening substance) and bones.

(2) वज्रनाराचसंहनन Vajranârâchasamhanana Adamantine joints and bones.

(3) नाराचसंहनन Nârâchsamhanana. Joints and bones. Ordinary amphiarthrodial articulation and bones.

(4) अर्धनाराचसंहनन Ardhanârâchasaṃhanana. Semi-joints and bones. A form of articulation weaker than Nârâchasaṃhanana.

(5) कीलित संहनन Kilitasaṃhanana. Jointed bones. Synarthrodial articulation in which bones are unmoveable and directly united.

(6) असम्प्राप्तासृपाटिकासंहनन Asamprâptâsrpâṭikâsamhanana Loosely-jointed bones Diarthrodial articulation in which bones may be more or less freely moveable, when the articular surfaces are covered with smooth cartilage and surrounded by a fibrous capsule Most of the joints of the human body are of this form.

8 स्पर्श Sparśa 8 kinds of touch —

(1) उष्ण Uṣṇa, Hot

(2) शीत Sîta, Cold

(3) स्निग्ध Snigdha, Smooth

(4) रूक्ष Rûksa, Rough.

(5) मृदु Mridu, Soft.

(6) कर्कश Karkaśa, Hard.

(7) लघु Laghu, Light.

(8) गुरु Guru, Heavy.

5 रस Rasa. 5 kinds of taste :—

(1) तिक्त Tikta, Pungent.

(2) कटुक Katuka, Bitter.

(3) कषाय Kaṣâya, Acid.

(4) आम्ल Âmla, Sour.

(5) मधुर Madhura, Sweet.

2 गंध, Gandha Smells :—

(1) सुगन्ध Sugandha, Sweet-smelling

(2) दुर्गन्ध Durgandha, Evil-smelling

5 वर्ण Varṇa. Colours :—

(1) शुक्ल Sukla, White.

(2) कृष्ण Krisna, Black

(3) नील Nila, Indigo

(4) रक्त Rakta, Red.

(5) पीत Pita, Yellow

4 आनुपूर्वी Ânupûrvî. The power of retaining the form of the body in the last incarnation, during the विग्रहगति Vigrahagati, i.e, the passage of the soul from one condition of existence to another. Relating to the forms of the 4 conditions of existence, to which the soul is proceeding :—

(1) नरकगत्यानुपूर्वी Narkagatyânupûrvi, Hellish

(2) तिर्यग्गत्यानुपूर्वी Trijaggatyânupûrvî, Sub-human.

(3) मनुष्यगत्यानुपूर्वी Manuṣyagatyânupûrvî, Human.

(4) देवगत्यानुपूर्वी Devagatyânupûrvî, Celestial

Narakagatyanupurvî means retaining form of previous life before hellish one and so on

अगुरुलघु Agurulaghu Neither too heavy to move nor too light to have stability

उपघात Upaghâta The possession of a self-destructive limb or organ which becomes the cause of one's own death As a kind of stag with horns, which when they become too heavy, cause his death

परघात Paraghata Possessed of a limb or organ fatal to others, e g, the sting of a scorpian, etc.

आतप Âtapa Radiant heat Possessed of a body which is brilliant and bearable to the owner but intolerable and heating for the others Such as the gross earth-bodied souls in the Sun, from which sunshine comes

[*Hot light like Sun-shine*]

उद्योत Udyota. Phosphorescence An illuminated body like that of the fire-fly. Such as the earth-bodied souls in the moon

[Cold light like Moon-shine]

उच्छ्वास Uchchhvâsa Respiration

2 विहायोगति Vihâyogati Capacity of moving in आकाश, space.

This is of 2 kinds .—

(1) शुभविहायोगति Subhavihâyogati, Graceful, like that of a swan.

(2) अशुभविहायोगति Asubhavihayogati, Awkward.

प्रत्येक शरीर Pratyekśarîra A body possessed and enjoyable by one soul only, as a mango

साधारण शरीर Sâdhâraṇaśarîra. One body possessed and enjoyable by many souls, as a potato, etc.

त्रस Trasa. Mobile. Having a body with 2, 3, 4, 5 senses.

स्थावर Sthâvara. Im-mobile Having a body with one sense only, i e., touch

सुभग, Subhaga. Amiable personality, even though not beautiful.

दुर्भग, Durbhaga Unprepossessing, even though beautiful.

सुस्वर, Susvara. Sweet-voiced Pleasing toned, with musical voice.

दुःस्वर, Duhsvara. Harsh-voiced

शुभ, Subha. Beautiful body.

अशुभ, Aśubha. Ugly-body.

सूक्ष्म Sûksma Fine body, uncuttable, all-pervasive

बादर, Bâdara. Gross-body

पर्याप्ति, Paryâpti. Within one अन्तर्मुहूर्त Antarmuhûrta, the gaining by the soul of the capacity to develop fully the characteristics of the body into which it incarnates. The developments are of 6, kinds, 1st 4 only in one-sensed souls; 1st 5 in 2, 3, 4, and 5-sensed souls, but only in 5 sensed souls without mind (असंज्ञी Asanjñî) all the 6 in others.

1. आहारपर्याप्ति, Âhâra Paryâpti. In taking of the molecules to make the body
2. शरीरपर्याप्ति, Sarîra-Paryâpti Development of body.
3. इन्द्रियपर्याप्ति, Indriya-Paryâpti. Development of sensed organs
4 प्राणापानपर्याप्ति, Prâṇâpâna-Paryâpti. Development of respiratory organs
5 भाषापर्याप्ति, Bhâṣi-Paryâpti Development of vocal organs
6. मनपर्याप्ति, Mana-Paryâpti Development of the organs of the mind.

अपर्याप्ति, Aparyâpti To die within one अन्तर्मुहूर्त Antar-muhûrta, without gaining the above.

स्थिर Sthira Steady circulation of blood, bile, etc, *e. g*, among men. Steady circulation, etc, relates to 7 kinds of धातु Dhâtu, primary physiological matter, *i. e.*.—

(1) रस, Rasa, Juice
(2) रक्त, Rukta, Blood.
(3) मांस, Mâṇsa, Flesh.
(4) मेद, Meda, Fat.
(5) अस्थि, Asthi, Bone
(6) मज्जा, Majjâ, Marrow.
(7) शुक्र, Sukra, Semen virile

The nutrition taken in, is transformed into these 7 gradually in 30 days From one to the other the transformation takes $\frac{30}{7} = 4\frac{2}{7}$ days.

The 7 kinds of उपधातु Upadhâtu or secondary physiological matter are:—

(1) वात, Vâta Wind
(2) पित्त, Pitta Bile
(3) श्लेष्म, Sleṣma. Phlegm.

(4) शिरा, Sirâ, A tubular vessel of the body, as vein

(5) स्नायु, Snâyu, Muscle.

(6) चर्म, Charma, Skin

(7) उदराग्नि, Udarâgni, Digestive fire of the stomach, gastric fluid

All these remain steady where they ought to be, by the operation of स्थिरनामकर्म Sthira-nâma-karma.

अस्थिर, Asthira Unsteady circulation of blood, bile, etc, e g, among women

आदेय, Âdeya Radiant appearance, so as to effect others.

अनादेय, Ânâdeya Dull appearance

यश:कीर्ति, Yasahkirti Bringing good fame.

अयश:कीर्ति, Âyasahkirti Bringing, bad name even if he does good actions

तीर्थंकर, Tirthakara A Tirthankara's career, with all its grandeur, when He preaches and completes His ministry.

SÛTRA 12

उच्चैर्नीचैश्च ॥ १२ ॥

Uchchairnichaischa.

(गोत्रकर्म, Gotra or Family-determining karma is of 2 kinds —

(1) उच्चगोत्र, Uchchagotra, High, and

(2) नीचगोत्र, Nichagotra, Low

SÛTRA 13

दानलाभभोगोपभोगवीर्याणाम् ॥ १३ ॥

Dânalâbhabhogopabhogaviryânam

(अन्तरायकर्म Antarâya or Obstructive karma is of 5 kinds, as it obstructs)

(1) दानान्तराय, Dânantarâya, Charity.

(2) लाभान्तराय, Lâbhântarâya Gain.

(3) भोगान्तराय, Bhogântarâya, Enjoyment of consumable things

(4) उपभोगान्तराय, Upabhogântarâya, Enjoyment of non-consumable things

(5) वीर्यान्तराय, Vîryântarâya, Exercise of one's capacities, power

NOTE —The प्रकृति, Prakrti or nature of the bondage is finished here. Now we go on to consider the duration of the bondage

SÛTRA 14

आदितस्तिसृणामन्तरायस्य च त्रिंशत्सागरोपमकोटी-कोट्यः परा स्थितिः ॥ १४ ॥

Aditastisrnâmantarâyasya cha trinśatsâgaropamakotîkotyah parâ sthiti.

The maximum duration of the 3 from the first, (*i e.* ज्ञानावरणीय knowledge-obscuring, दर्शनावरणीय Conation-obscuring and वेदनीय Feeling karmas,) and of अन्तराय Obstructive-karmas, is 30 crore × crore सागर Sagaras.

This is possible in a rational 5 sensed, fully developed (पर्याप्त paryâpta) soul, and having wrong belief (मिथ्यात्व Mithyâtva)

SÛTRA 15

सप्ततिर्मोहनीयस्य ॥ १५ ॥

Saptatirmohanîyasya

(The maximum duration) of मोहनीय Deluding-karma (is) .—70 (crore × crore sagarâs)

SÛTRA 16

विंशतिर्नामगोत्रयोः ॥ १६ ॥

Vinśatirnâmagotrayoh

(The maximum duration) of नाम Nâma, Body-making and गोत्र Gotra, Family-determining (karmas is) 20 (crore × crore सागर Sagaras for each)

This is also possible as above

SÛTRA 17

त्रयस्त्रिंशत्सागरोपमाण्यायुषः ॥ १७ ॥

Trayastrunsatsâgaropamânyâyusah

(The maximum duration) of आयु, Âyu, Age karma (is) 33 सागर Sagaras

SÛTRA 18

अपरा द्वादशमुहूर्ता वेदनीयस्य ॥ १८ ॥

Aparâdvadaśamuhûrtâ vedanîyasya.

(The minimum duration) of वेदनीय, Vedanîya, Feeling karma (is) 12 मुहूर्त Muhûrtas = 12 × 48 minutes

SÛTRA 19

नामगोत्रयोरष्टौ ॥ १९ ॥

Namagotrayorastau

(That) of नाम Nama, Body-making and गोत्र Gotra, Family-determining (is) 8 (मुहूर्त Muhurtas)

SÛTRA 20

शेषाणामन्तर्मुहूर्ता ॥ २० ॥

Sesînâmantarmuhûrtâ

Of all the rest (The minimum is) one अन्तरमुहूर्त Antar-muhûrtâ, (which ranges from 1 समय Samaya and 1 आवली Âvali at the lowest to 48 minutes—1 समय Samaya)

SÛTRA 21

विपाकोऽनुभवः ॥ २१ ॥

Vipakonubhavah

अनुभव Anubhava (is the maturing and) fruition of karmas

SÛTRA 22

स यथानाम ॥ २२ ॥

Sa yathanâma

That (fruition is) according to the name (of the karma), *e g*, ज्ञानावरणीय knowledge-obscuring karma prevents the acquisition of knowledge and so on.

SÛTRA 23

ततश्च निर्जरा ॥ २३ ॥

Tatascha nirjarâ

After that (fruition, the karmas fall off That is) निर्जरा Nirjarâ It is of 2 kinds —

1. सविपाक Savipâka, where the soul in the maturity of time is, rid of the karmas by their operating and falling off from it.

2 अविपाक Avipâka, when by force of ascetic practices etc. (तप Tapa etc) The karmas which had not yet matured to operate, are induced to fall off from the soul.

SÛTRA 24

नामप्रत्ययाः सर्वतो योगविशेषात्सूक्ष्मैकक्षेत्रावगाहस्थिताः सर्वात्मप्रदेशेष्वनन्तानन्तप्रदेशाः ॥ २४ ॥

Nâmapratyayâh sarvato yogaviśesâtsûksmaikaksetrâvagâhasthitâh sarvâtmapradeśesvanantânantapradeśah

(According to the nature) caused by their names, from all round, due to the differences in the vibrations (योग Yoga) in the soul activity, not perceptible by the senses, the karmic molecules enter and become one and stay with every प्रदेश pradeśa of the soul They come in infinite numbers, every moment, to each soul

The particular number of the molecules actually absorbed is called प्रदेशबन्ध pradeśa bandha

SÛTRA 25

सद्वेद्यशुभायुर्नामगोत्राणि पुण्यम् ॥ २५ ॥

Sadvedyaśubhâyurnâmagotrâni punyam.

पुण्य Punya or meritorious karmas (are the following :—)

1. सद्वेद्य, Sadvedya or सातावेदनीय, Sâtâvedanîya, pleasure-bearing.
2. शुभायु, Subhâyu, good age-karma
3. शुभनाम, Subha-nâma, good body-making karma.
4. शुभगोत्र, Subha-gotra; high-family determining

Their sub-classes are 42 —

1 सातावेदनीय, Satâ-vedanîya Pleasure-bearing

3 शुभायु, Subhâyu: 1 तिर्यंच, Tiryañcha, Sub-human.

2 मनुष्य, Manusya, Human.

3. देव, Deva, Celestial

37 शुभनाम, Subhanâma:

2 गति Gatis (1) Human, (2) Celestial

1 जाति Jâti 5 sensed (genus of feelings)

3 शरीर Sarîra, all 5 bodies

3 आङ्गोपाङ्ग Ângopanga, all 3 limbs and organs

1 संस्थान Samsthâna, perfect proportion समचतुरस्रसंस्थान

1 संहनन Samhanana, the highest वज्र ऋषभ नाराचसंहनन

1 स्पर्श, Sparsa
1 रस, Rasa
1 गंध, Gandha
1 वर्ण, Varna
} When they are Subha (शुभ)

2 आनुपूर्वी Anupûrvis human and celestial

1 अगुरुलघु Agurulaghu

1 परघात Paraghâta.

1 उच्छ्वास Uchchhvâsa

1 आतप Âtapa

1 उद्योत Udyota

1 विहायोगति Vihâyogati, i. e. Subha.

1 त्रस Trasa

1 बादर Bâdara

1 पर्याप्ति Paryâpti

1 प्रत्येक शरीर Pratyeka-sarîra

1 स्थिर Sthira

1 शुभ Subha

1 शुभग Subhaga

1 सुस्वर Susvara

1 आदेय Âdeya

1 यशः कीर्ति Yasah-kirti

1 निर्माण Nirmâna (Subha).

1 तीर्थंकर Tîrthakar ' [For the meaning of all these see Sûtra 11 above.]

1 उच्चगोत्र Uchchagotra High family.

42 Total.

SÛTRA 26

अतोऽन्यत्पापम् ॥ २६ ॥

Atonyatpâpam

(The karmas) other than these (are) पाप Pâpa (or demeritorious karmâs)

CHAPTER IX

SÛTRA 1.

आस्रवनिरोधः संवरः ॥ १ ॥

Asravanirodhah samvarah

संवर Samvara (is) the stoppage of inflow of karmic matter into the soul

The causes of Inflow and Bondage are given in Ch. VIII. Sûtra I.

Wrong belief (Mittyâdarśana) is stopped (Samvara) in the 4th spiritual stage (Gunasthâna);

Vowlessness (Avirati) in the 5th and 6th,

Carelessness (Pramâda) in the 7th,

Passion (Kasâya) in the 8th, 9th and 10th,

Vibration (Yoga) in the 14th stage

For the 14 Spiritual Stages see Ch. 10, Sûtra 2.

SÛTRA 2

स गुप्तिसमितिधर्मानुप्रेक्षापरीषहजयचारित्रैः ॥ २ ॥

Sa guptisamitidharmânupreksâparisahajayachâritrai

It (is produced by)

3 kinds of गुप्ति Gupti, Preservation

5 " " समिति Samiti, Carefulness

10 " " धर्म Dharma, Observances, (Dharma)

12 " " अनुप्रेक्षा Anupreksâ, Meditation

22 " " परिषह जय Parisâh-jaya, Subdual of sufferings and

5 " " चारित्र Châritrâ, Conduct

SÛTRA 3

तपसा निर्जरा च ॥ ३ ॥

Tapasâ nirjarâ cha

By austerities (is caused) shedding of karmic matter, and (also stoppage of inflow)

SÛTRA 4.

सम्यग्योगनिग्रहो गुप्तिः ॥ ४ ॥

Samyagyoganigrahagupti

गुप्ति Gupti Prevention (is) proper control (nigraha) over mind मन, speech वचन and body काय.

SÛTRA 5

ईर्याभाषैषणादाननिक्षेपोत्सर्गाः समितयः ॥ ५ ॥

Eryâbhâsaisanâdânaniksepostargâh samitayah

समिति Samiti Carefulness (is) to take

(सम्यक्ईर्यासमिति), Samyakîryâsamiti Proper care in walking

(सम्यक्भाषासमिति), Samyakbhâsâsamiti ,, ,, ,, speaking

(सम्यक्एषणासमिति), Samyakesanâsamiti ,, ,, ,, eating

(सम्यक्आदाननिक्षेप समिति), Samyakadânaniksepasamiti. Proper care in lifting and laying

(सम्यक्उत्सर्गसमिति), Samyakutsargasamiti. Proper care in excreting.

SÛTRA 6.

उत्तमक्षमामार्दवार्जवशौचसत्यसंयमतपस्त्यागाकिञ्चन्य-ब्रह्मचर्याणि धर्मः ॥ ६ ॥

Uttamaksa nâmârdivârjavashau chasatyasamyamatapastyâgâkiñ chanyabrahmacharyânidharmah

(The दशलाक्षणीधर्म, 10) Observances are)

उत्तमक्षमा Uttama-ksmâ, Forgiveness

उत्तममार्दव Uttama-mârdava, Humility

उत्तमआर्जव Uttama-ârjava, Straight-forwardness, (Honesty)

उत्तमशौच Uttama-sancha, Contentment

उत्तम सत्य Uttama-satya, Truth

उत्तम संयम Uttama-samyama, Restraint

उत्तम तप Uttama-tapa Austerities

उत्तम त्याग Uttama-tyaga, Renunciation

उत्तमआकिञ्चन्य Uttama-Âkiñchanya, Not taking the non-self for one's own self [non-attachment) and

उत्तमब्रह्मचर्य Uttama-brahmacharya, Chastity, all of the highest degree

SÛTRA 7

अनित्याशरणसंसारैकत्वान्यत्वाशुच्यास्रवसंवरनिर्जरा-लोकबोधिदुर्लभधर्मस्वाख्याततत्त्वानुचिन्तनमनुप्रेक्षाः ॥ ७ ॥

Anityâsaranasamsâraikatvânyatvâsuchyâsravasamvaranirjarâlokabodhidurlabhadharmasvâkhyâtattvânuchintanamanupreksâh

(The द्वादशानुप्रेक्षा 12 meditations are —)

1. अनित्यानुप्रेक्षा, Anityânupreksâ, Everything is subject to change or transitory.
2. अशरणानुप्रेक्षा, Asaranânupreksa, Unprotectiveness, Help-lessness The soul is unprotected from the fruition of karmas, *e. g*, death, etc.
3. संसारानुप्रेक्षा, Samsâranupreksâ, Mundaneness Soul moves in the cycle of existences and cannot attain true happiness till he is out of it
4. एकत्वानुप्रेक्षा, Ekatvânupreksâ, Loneliness I am alone the doer of my actions and the enjoyer of the fruits of them
5. अन्यत्वानुप्रेक्षा, Anyatvânupreksâ, Separateness. Otherness. The world, my relations and friends, my body and mind, they are all distinct and separate from my real self
6. अशुच्यानुप्रेक्षा, Asuchyânupreksa, Impurity. The body is impure and dirty Purity is of 2 kinds —of the soul itself, and of the body and other things This last is of 8 kinds
7. आस्रवानुप्रेक्षा, Asravanupreksa, Inflow The inflow of karmas is the cause of my mundane existence and it is the product of Passions, etc
8. संवरानुप्रेक्षा, Samvaranupreksa, Stoppage The inflow must be stopped
9. निर्जरानुप्रेक्षा, Nirjarânupreksa, Shedding Karmic matter must be shed from or shaken out of the soul
10. लोकानुप्रेक्षा, Lokânupreksâ, Universe The nature of the Universe and its constituent elements

11. बोधिदुर्लभानुप्रेक्षा, Bodhidurlabhânupreksâ, Rarity of Right Path. It is difficult to attain right belief, konwledge and conduct.

12. धर्मस्वाख्यातत्वानुप्रेक्षा, Dharmasvakhayâtatvanupreksa, Nature of Right Path. The true nature of Truth, i. e., the 3 fold path to real Liberation

(These must be) meditated upon again and again. As to the first kind of meditation, viz., transitoriness अनित्यानुप्रेक्षा, anityânupreksâ it must be noted that as Substance, every thing is permanent. Only पर्याय condition is transitory. Of the matter assimilated as karma and non-karma by the soul, that which is accepted by the soul is called उपात्त Upâtta. The rest is अनुपात्त, Anupâtta matter which is not taken in by the soul.

SÛTRA 8

मार्गाच्यवननिर्जरार्थं परिषोढव्याः परिषहाः ॥ ८ ॥

Margâchyavananirjarârthamparisodhavyâhparisahâh.

For the sake of now-falling-off from the path (of Liberation,) and for the shedding (of Karmic matter, whatever sufferings are) undergone (are called) the परिषहाः "Sufferings."

SÛTRA 9

क्षुत्पिपासाशीतोष्णदंशमशकनाग्न्यारतिस्त्रीचर्यानिषद्याशय्याक्रोशवधयाचनाऽलाभरोगतृणस्पर्शमलसत्कारपुरस्कारप्रज्ञाऽज्ञानाऽदर्शनानि ॥ ९ ॥

Ksutpipâsâśîtosnadamśamasakanâgnyârati strîcharyânisadyyâśayâkrosavadhayâchanâlâbharogtrinasparśamalasatkârapuraskâraprajñâjñânâdarśnâni

(The 22 परिषहाः Sufferings are)

1 क्षुत्, Hunger

2 पिपासा, Thirst

3. शीत, Cold

4 उष्ण, Heat

5. दंश मशक, Insect bites, mosquitoes, etc

6 नाग्न्य, Nakedness

7 अरति, Ennui, dissatisfaction, languor

8 स्त्री, Women

9 चर्या, Walking too much not to feel the fatigue, but to bear it calmly

10 निषद्या, Sitting Not to disturb the posture of meditation, even if there is danger from lion, snake etc, etc

11 शय्या, Sleeping Resting on the hard earth.

12 आक्रोश, Abuse

13 वध, Beating

14 याचना, (or याञ्चा), Begging. (To refrain from begging even in need)

15 अलाभ, Failure to get alms

16. रोग, Disease

17 तृणस्पर्श, Contact with thorny shrubs, etc

18. मल, Dirt Discomfort from dust, etc.

19 सत्कार पुरस्कार, Respect on disrespect.

20 प्रज्ञा, Conceit of knowledge

21. अज्ञान, Lack of knowledge

22. अदर्शन, Slack belief, *e g*, on failure to attain supernatural powers

SŪTRA 10

सूक्ष्मसाम्परायछद्मस्थवीतरागयोश्चतुर्दश ॥ १० ॥

Sûksmasâmparâyachhadmasthavîtarâgayośchaturdaśa.

In सूक्ष्मसाम्पराय, Sûksmasamparâya, (the stage of) "Slight Passions", (*i e*, where all the passions have subsided or are destroyed, except the slightest greed) (In) छद्मस्थवीतराग, Chhadmasthavîtarâga (उपशान्तमोह, Upaśantamoha) where all the passions are suppressed (In क्षीणमोह, Ksînamoha where all the passions are destroyed, *i e.*, to beings in the 10th, 11th and 12th stages of Spirituality, only) 14 (are possible, *i.e*, all except the 8 sufferings, due to deluding karmas, etc —

(1) नाग्न्य, Nakedness

(2) अरति, Ennui, dissatisfaction, etc

(3) स्त्री, Women.

(4) निषद्या, Sitting or posture

(5) आक्रोश, Abuse

(6) याचना, Begging.

(7) सत्कारपुरस्कार, Respect and disrespect.

(8) अदर्शन, Slack belief.

SÛTRA 11.

एकादश जिने ॥ ११ ॥

Ekâdaśa jine

To जिन, Jina, Arhat, (i.e., in the 13th गुणस्थान, Guṇasthâna, spiritual stage the 4 घातियाकर्म, Ghâtiyâkarmas, destructive karmas having been destroyed, only) 11 (sufferings are possible They are due to वेदनीय, Vedanîya karma They are)

(1) Hunger

(2) Thirst.

(3) Cold

(4) Heat

(5) Insect-bites.

(6) Walking.

(7) Hard earth-bed.

(8) Beating

(9) Disease

(10) Contact with thorny shrubs, etc

(11) Dirt.

But as a rule, because the मोहनीय, Mohanîya Deluding and अन्तराय, Antarâya, Obstructive Karmas are destroyed, these sufferings hardly ever arise

SÛTRA 12

वादरसाम्पराये सर्वे ॥ १२ ॥

Vâdarasâmparâye sarve

To वादरसाम्पराय, Vâdarasâmparâya, the saints (who are below the 10th stage गुणस्थान, i.e, who are in the 6th, 7th, 8th or 9th stages of Spiritu-

ality, and) with slightly gross passions, all (the 22 परिषह Sufferings are (possible.)

SÛTRA 13

ज्ञानावरणे प्रज्ञाज्ञाने ॥ १३ ॥

Jñânâvarane prajñâne

प्रज्ञा, Conceit and अज्ञान, Lack of knowledge sufferings (are caused) by (the operation of) ज्ञानावरणीय, Knowledge-obscuring Karmas

SÛTRA 14

दर्शनमोहान्तराययोरदर्शनालाभौ ॥ १४ ॥

Darsanamohântarâyayoradarsanâlâbhau

अदर्शन, Slack-belief (by) दर्शनमोहनीय, right belief deluding; and failure to get alms by अन्तराय Obstructive, karma

SÛTRA 15

चारित्रमोहे नाग्न्यारतिस्त्रीनिषद्याक्रोशयाचनासत्कार-पुरस्काराः ॥ १५ ॥

Châritramohenâgnyâratistrînisadyâkrośayâchanâsatkârapuraskârâh.

Nakedness, Ennui, Woman, Sitting or Posture, Abuse, Begging, Respect and disrespect (sufferings are due to) चारित्रमोहनीय right-conduct-deluding karmas.

SÛTRA 16

वेदनीये शेषाः ॥ १६ ॥

Vedanîyeśesâh.

The rest (are caused) by वेदनीय, Vedanîya Karmas (They are 11 and given in the 11th Sûtra above)

SÛTRA 17

एकादयो भाज्या युगपदेकस्मिन्नैकोनविंशतेः ॥ १७ ॥

Ekâdayobhâjyâyugapadekasminnaikonavinśatih

From 1 to 19 at one and the same time can be possible to a saint (but not more than 19.)

This is obvious for there are 2 sets of contradictory sufferings, which can not co exist, as —

Heat and Cold

Sitting and walking and sleeping on hard earth.

SÛTRA 18

सामायिकच्छेदोपस्थापनापरिहारविशुद्धिसूक्ष्मसाम्पराय-यथाख्यातमिति चारित्रम् ॥ १८ ॥

Sâmâyikachhedopasthâpanâparihâravisuddhisûksmasâmparâya yathâkhyâtamitichâritram.

(The 5 kinds of) सम्यक् चारित्र Right conduct (are —)

(1) सामायिक, Equanimity

(2) छेदोपस्थापना, Recovery of equanimity after a fall from it

(3) परिहारविशुद्धि, Pure and absolute non-injury

(4) सूक्ष्मसाम्पराय, All but entire freedom from passion.

(5) यथाख्यात, Ideal and passionless conduct

परिहारविशुद्धि, Parihâra-visuddhi is found only in a man of 37 or 38 years, who has served the तीर्थंकर Tirthankar for 7 or 8 years, i e, from the age of 30 to that of 37 or 38 He must have read the प्रत्याख्यानपूर्व Pratykhyânapûrva See Jiva Kânda Gâtha 471-2

SÛTRA 19

अनशनावमोदर्यवृत्तिपरिसंख्यानरसपरित्यागविविक्त-शय्यासनकायक्लेशा बाह्यं तपः ॥ १९ ॥

Anasanaavamodaryyavritti-parisankhyânarasaparityâgaviviktasayyâsana kâyakhsâbahyamtapah.

(तप Tapa, austerities are बाह्य external and अभ्यन्तर internal)

External austerities (are 6)

1 अनशन, Anasana, Fasting

2. अवमोदर्य, Avamodarya, Eating less, than one's fill, than one has appetite for

3 वृत्तिपरिसंख्यान, Vritti-parisankhyâna, Taking a mental vow to accept food from a house-holder, only if a certain condition is fulfilled, without letting any one know about the vow.

4. रसपरित्याग, Rasaparityâga, Daily renunciation of one or more of 6 kinds of delicacies, viz:—

1. Ghee (Butter, clarified butter)
2. Milk.
3. Curd
4. Sugar
5. Salt
6. Oil

5. विविक्तशय्यासन, Vivikta-sayyâsana, Sitting and sleeping in a lonely place, devoid of animate beings

6. कायक्लेश, Kâyaklesa, Mortification of the body, so long as the mind is not disturbed

SÛTRA 20

प्रायश्चित्तविनयवैयावृत्त्यस्वाध्यायव्युत्सर्गध्यानान्युत्तरम् ॥ २० ॥

Prayaśchittavinayavaiyâvrtyasvâdhyâyavyutsargadhyânânyuttaram,

The other, (i. e, Internal austerities are also 6 —)

1 प्रायश्चित्त, Prâyaśchitta, Expiation
2. विनय, Vinaya, Reverence
3 वैयावृत्य, Vaiyavritya, Service (of the saints or worthy people)
4 स्वाध्याय, Svâdhyâya, Study
5 व्युत्सर्ग, Vyutsarga, Giving up attachment to the body, etc
6 ध्यान, Dhyâna, Concentration

SÛTRA 21

नवचतुर्दशपञ्चद्विभेदा यथाक्रमं प्राग्ध्यानात् ॥ २१ ॥

Navachaturdaśapañchadvibhedâyathâkramamprâgdhyânât.

(The अभ्यन्तर तप, Internal austerities) previous to ध्यान Concentration (are, respectively of) 9, 4, 10, 5, and 2 kinds.

SŪTRA 22.

आलोचनाप्रतिक्रमणतदुभयविवेकव्युत्सर्गतपश्छेदपरिहारोपस्थापनाः ॥ २२ ॥

Âlochanapratikramaṇatadubhayavivekavyutsargatapaśchhedaparihâro pasthâpanâh

(The 9 kinds of प्रायश्चित expiation are —)

1. आलोचन, Âlochana, Full and voluntary confession to the head of the order
2. प्रतिक्रमण, Pratikramaṇa, Self-analysis and repentance for faults.
3. तदुभय, Tadubhaya, Doing both.
4. विवेक, Viveka, Giving up a much-beloved object, as a particular food or drink
5. व्युत्सर्ग, Vyutsarga, Giving up attachment to the body.
6. तप, Tapa, Austerities of a particular kind prescribed in a penance
7. छेद, Chheda, Cutting short the standing of a saint by way of degradation.
8. परिहार, Parihâra, Rustication for some time.
9. उपस्थापन, Upasthâpana, Fresh re-admission, after expulsion from the order

Any of the above 9 penances is prescribed by the Head, according to the transgression in a particular case

SŪTRA 23

ज्ञानदर्शनचारित्रोपचाराः ॥ २३ ॥

Jñânadarśanachâritropachârâh

(विनय Reverence is of 4 kinds)

1 ज्ञान विनय, Jñânavinaya, For right knowledge
2 दर्शनविनय, Darsanavinaya, For right-belief
3 चारित्रविनय, Châritravinaya, For right-conduct and
4 उपचारविनय, Upachâravinaya, by observing proper forms of respect, as folding the hands, bowing, etc , etc

SÛTRA 24

आचार्योपाध्यायतपस्विशैक्ष्यग्लानगणकुलसङ्घसाधुमनोज्ञानाम् ॥ २४ ॥

Âchâryopâdhyâyatapasviśaikṣyaglânagaṇakulasaṅghasâdhu-manojñânâm

(वैयावृत्य Service is of 10 kinds, as it relates to the)

1, आचार्य, Âchârya, Head of an order of saints.

2 उपाध्याय, Upâdhyâya, Preceptor in an order of saints.

3 तपस्वि, Tapasvi, Saint who practises severe austerities as long fasts, etc

4 शैक्ष्य, Saikṣya, Student saint

5 ग्लान, Glâna, Invalid saints

6 गण, Gana, Brothers of the same order (gana)

7 कुल, Kula, Fellow-disciples of the same Head

8 सङ्घ, Sangha Whole order as such, (i e, all the 4 classes of which the order consists —

(1) ऋषि, Risi, Saint with miraculous powers.

(2) यति, Yati, Saint with control over the senses

(3) मुनि Muni, Saint with Visual and Mental knowledge

(4) अनागार, Anagara, Saint a houseless ascetic

Or, all the 4 classes of the community, i e :—

(1) यति, Yati, Monk

(2) आर्यिका, Âryika, Nun

(3) श्रावक, Sravaka, Layman

(4) श्राविका, Srâvikâ Lay-woman

9 साधु, Sadhu, Saints (of long standing)

10 मनोज्ञ, Manojna, Popular saint

SÛTRA 25

वाचनापृच्छनानुप्रेक्षाम्नायधर्मोपदेशाः ॥ २५ ॥

Vâchanâprchchhanânupreksâmnâyadharmopadeśâh

(स्वाध्याय, Svâdhyâya, Study is of 5 kinds)

1 - वाचना, Vâchanâ, Reading

2 पृच्छना, Prichchhanâ, Questioning or Inquiry on a Doubtful point.

3. अनुप्रेक्षा, Anupreksa, Reflection or meditation on what is read.

4 आम्नाय, Âmnaya, Memorising and proper recitation.

5. धर्मोपदेश, Dharmopadeśa, Lecturing, or delivering sermons.

SÛTRA 26

बाह्याभ्यन्तरोपध्योः ॥ २६ ॥

Bâhyâbhyantaropadhyoh

(व्युत्सर्ग, Vyutsarga, giving up attachment to worldly objects, is of 2 kinds:)

1 बाह्य उपाधि, Bahya Upadhi, Of external (things)

2 अभ्यन्तरउपाधि, Abhyantara-upadhi., Of internal things (as the passions, etc.)

SÛTRA 27.

उत्तमसंहननस्यैकाग्रचिन्तानिरोधो ध्यानमान्तर्मुहूर्तात् ॥२७॥

Uttamasamhananasyaikâgrachintânirodho dhyânamântarmuhûntât,

ध्यान, Dhyâna, Concentration is confining (one's) thought to one (particular object) (In a man) with a high-class constitution (of bone, nerves, etc, i.e, the first 3 out of the 6 संहनन Samhananas, it lasts at the most for, i. e,) upto one अन्तर्मुहूर्त Antarmuhûrta, (i. e, 48 minutes minus one समय Samayâ)

SÛTRA 28

आर्तरौद्रधर्म्यशुक्लानि ॥ २८ ॥

Ârtaraudradharmaśuktâni.

(It is of 4 kinds)

1. आर्तध्यान, Artadhayâna, Painful concentration, monomania

2 रुद्रध्यान, Rudradhyâna, - Wicked concentration on unrighteous gain, etc

3 धर्मध्यान, Dharmadhyâna, Righteous concentration

4. शुक्लध्यान, Sukladhyâna. Pure concentration, i e, concentration on the soul

SÛTRA 29.

परे मोक्षहेतू ॥ २९ ॥

Pare moksahetû

The last two (धर्मध्यान, शुक्लध्यान) Dharma and Sukla are the causes of Liberation (The other two आर्तध्यान, रुद्रध्यान are the causes of mundane bondage)

SÛTRA 30

आर्तममनोज्ञस्य सम्प्रयोगे तद्विप्रयोगाय स्मृतिसमन्वाहारः ॥ ३० ॥

Ârtamamanojñasyasamprayogetadviprayogâyasmrtisamanvâhârah.

आर्तध्यान, Painful concentration or monomonia (is of 4 kinds.) The first kind of) monomonia, (is अनिष्ट संयोगज Anista samyogaja), On connection with an unpleasing (object,) to repeatedly think of separation from it.

SÛTRA 31.

विपरीतं मनोज्ञस्य ॥ ३१ ॥

Viparîtam manojñasya

(The second monomania is its opposite, i. e., इष्टवियोगज Istaviyogaja) (On being separated from a pleasing object, to repeatedly think of reunion with it)

SÛTRA 32

वेदनायाश्च ॥ ३२ ॥

Vedanâyâścha.

The third monomania is

(पीडाचिन्तवन Pîdâ chintavana) (On being afflicted) by a disease or trouble (to be repeatedly thinking of becoming free from it)

SÛTRA 33

निदानं च ॥ ३३ ॥

Nidânam cha.

(The fourth monomania is :—)

निदान, Nidâna (On being over anxious to) enjoy (worldly objects and not getting them in this world, to repeatedly think of gaining them) in future

SÛTRA 34

तदविरतदेशविरतप्रमत्तसंयतानाम् ॥ ३४ ॥

Tadaviratadeśaviratapramattasamyatânâm.

That (आर्तध्यान, Painful concentration is possible only to a man in any of the following stages of spirituality गुणस्थान)

अविरत, Avirata, Vowless, i e, in the first 4 stages

देशविरत, Desavirata, With partial vows, i e, in the 5th stage

प्रमत्तसंयत, Pramattasamyata, Monk with some carelessness, i. e, in the 6th stage

(But in this last there can be no nidâna) A vowless person may be a wrong believer or a right believer. Thus there are 4 kinds of souls for painful concentration, *viz*, wrong believer, right beleiver, partial vower, imperfect vower The concentration is worst in a wrong believer and begins to be milder and milder onwards till we reach the man with all vows but which are kept imperfectly.

SÛTRA 35.

हिंसानृतस्तेयविषयसंरक्षणेभ्यो रौद्रमविरतदेशविरतयोः ॥३५॥

Himsanrtasteyavisayasamraksanebhyoraudramaviratadeśaviratayoh.

रुद्रध्यान, Wicked concentration (is of 4 kinds —)

1. हिंसानन्द, Hinsânanda, Delight in hurtfulness
2. अनरितानन्द, Anritânânda, Delight in falsehoods
3. स्तेयानन्द, Steyânanda, Delight in theft
4. विषय संरक्षणानन्द, Visaya Sanraksanânanda, Delight in preservation of objects of sense-enjoyments

(This is possible) in the Avirata, (i e, the first 4 and in) Deśavrata (i. e, the 5th stages)

The degrees are the same here as above under Sûtra 34 The wrong believer is the worst off.

SÛTRA 36

आज्ञापायविपाकसंस्थानविचयाय धर्म्यम् ॥ ३६ ॥

Âjñâpâyavipâkasamsthânavichayâyadharmam

धर्मध्यान, Righteous concentration (is of 4 kinds, i e,) contemplation of —

1 आज्ञाविचय, Âjñâvichaya, The Principles taken on the faith of the Scriptures, as being the teachings of the Arhats

2 अपायविचय, Apâyavichaya, As to how the universal wrong belief, knowledge and conduct of people can be removed

3 विपाकविचय, Vipakvichaya, The fruition of the 8 kinds of karmas

4 संस्थानविचय, Sansthana Vichaya, The nature and constitution of the Universe

[This is possible from the (चतुर्थगुणस्थान) 4th to the (सप्तमगुणस्थान) 7th Spiritual stages]

SÛTRA 37

शुक्ले चाद्ये पूर्वविदः ॥ ३७ ॥

Sukle châdyâ pûrvavidah

(शुक्लध्यान, Pure concentration is also of 4 kinds) The first 2 (kinds) of Pure concentration (are only possible to saints) possessed of a knowledge of the 14 पूर्व Purvâs

(This is always present in the 8th and higher spiritual stages गुणस्थान up to 12th)

SÛTRA 38

परे केवलिनः ॥ ३८ ॥

Parekevalinah

The last 2 (kinds of शुक्लध्यान Pure concentration are peculiar) to the man of perfect knowledge केवलि (kevalin)

SÛTRA 39

पृथक्त्वैकत्ववितर्कसूक्ष्मक्रियाप्रतिपातिव्युपरतक्रियानिवर्तीनि ॥ ३९ ॥

Prthaktvaikatvavitarkasûksmakriyâpratipâtivyuparatakriyânivartini.

(The 4 kinds of शुक्लध्यान Pure concentration are)

(1) पृथक्त्व वितर्क वीचार, Prthaktva vitarka vîchâra, Absorption in meditation of the SELF, but unconsciously allowing its different attributes to replace one another

(2) एकत्व वितर्क वीचार, Ekattva vitarka vîchâra, Absorption in one aspect of the SELF, without changing the particular aspect concentrated upon

(3) सूक्ष्मक्रियाप्रतिपाति, Suksmakriyápratipati The very fine vibratory movements in the soul, even when it is deeply absorbed in itself, in a kevalin

(4) व्युपरत क्रिया निवर्ति, Vyuparatakryanivarti, Total absorption of the soul in itself, steady and undisturbably fixed without any motion or vibration whatsoever

SÛTRA 40

त्र्येकयोगकाययोगायोगानाम् ॥ ४० ॥

Tryekayogakâyayogâyogânâm.

These 4 kinds of शुक्लध्यान, Pure Concentration inhere in:)

(The 1st पृथक्त्व, वितर्क, Prathaktvavitarka vîchâra), in (the Saint) with 3 vibratory activities (of the soul through mind, body and speech.

(The 2nd, एकत्व वितर्क वीचार, Ekatvavitarkavîchâra), in (the Saint) with only any one (of the 3 vibratory activities of the soul ,)

(The 3rd, सूक्ष्म क्रियाप्रतिपाति, Suksmakriyâpratipâti) in (the सयोग केवलि, Sayogakevalin in the 13th stage, गुणस्थान The yoga is) by the body (only,)

(The 4th, व्युपरत क्रिया निवर्ति, Vyuparatakriya Nivarti), in (the अयोग केवलि, Ayogakevalin, in the 14th stage, गुणस्थान, There is) no yoga or vibratory activity of mind, speech or body

SÛTRA 41

एकाश्रये सवितर्कवीचारे पूर्वे ॥ ४१ ॥

Ekâśrayesavitarkavîchârepûrve

The first 2 (kinds of Pure concentration are) attainable by one with Scriptural knowledge and consist of meditation upon a part of the Scriptural knowledge (In the concentration the part meditated upon, may change in character or aspect

SÛTRA 42.

अवीचारं द्वितीयम् ॥ ४२ ॥

Avichâram dvitîyam

(But) the 2nd (kind of Pure concentration is) free from any such change.

SÛTRA 43.

वितर्कः श्रुतम् ॥ ४३ ॥

Vitarkah srutam

वितर्क, Vitarka, means Scriptural knowledge

SÛTRA 44

वीचारोऽर्थव्यञ्जनयोगसंक्रान्तिः ॥ ४४ ॥

Vichârorthavyañjanayogasankrânti

वीचार, Vichâra means संक्रान्ति Sankrânti, i e, change in अर्थ, Artha, the object of concentration itself, in व्यञ्जन, Vyañjana, the verbal expression, or in योग, Yoga, i e, in the vibratory activity with which the concentration is going on, i.e., mind, speech, or body

SÛTRA 45

सम्यग्दृष्टिश्रावकविरतानन्तवियोजकदर्शनमोहक्षपकोपसमकोपशान्तमोहक्षपकक्षीणमोहजिनाः क्रमशोऽसंख्येयगुणनिर्जराः ॥ ४५ ॥

Samyagdristiśrâvakaviratânantaviyojakadarśanamohakṣapakopaśama kopaśânamohakṣapakakṣînamoha jinâh kramaśosamkhyeyagunâ nirjarâh

(The अविपाक, Avipâka, voluntary) shedding of karmas (in the highes degree of each condition occurs) to an innumerable-fold extent in each o the following stages, compared with the one immediately preceding it

(The first mention is of the condition of right belief, i e, the 4th stage in Spiritual Development In this the shedding i innumerable-fold, असख्यात गुणो, compared with the conditior

of the soul just before it acquired right belief The stages as mentioned are :)

सम्यग्दृष्टि, Samyagdrsti One who has right belief the 4th गुणस्थान, stage This stage is reached by (उपशम, Upaśama). The subsidence or by (क्षयोपशम, Ksayopasama) Partial destruction subsidence and operation of the passions which feed wrong belief (अनन्तानुबन्धी), and of 3 kinds of दर्शनमोहनीय, right-belief deluding karmas

श्रावक, Srâvaka, One who takes the layman's vows, i e, partial vows, the 5th (देशविरत) stage By क्षयोपशम, Ksayopaśama of 4 Passions which obscure partial renunciation

विरत, Virata A saint with full vows in the 6th, (प्रमत्त), and 7th (अप्रमत्त) stages By Ksayopaśama of the 4 passions प्रत्याख्यान which obscure total renunciation

अनन्तवियोजक, Anantaviyojaka The same, when he transforms the karmic matter of passions which feed wrong belief, into a lower or less injurious kind of karmic matter of passions

दर्शनमोहक्षपक, Darśanamohaksapaka The same when he destroys the 3 kinds of right-belief deluding karmas

उपशमक, Upaśamaka A saint in the 8th, 9th and 10th गुणस्थान, stages, when his (चारित्रमोहनीय) right-conduct deluding karmas are subsiding

उपशान्तमोह, Upaśântamoha In the 11th गुणस्थान, stage, when his right-conduct-deluding karmas have totally subsided

क्षपक, Ksapaka A saint in the 8th, 9th and 10th stages, when he is destroying the right-conduct-deluding karmas

क्षीणमोह, Ksînamoha In the 12th stage, when he has destroyed totally the right conduct-deluding karmas

जिन, Jina In the 13th stage, when he becomes केवली, Kevalin, i e, Omniscient, after having destroyed all the 4 घातियाकर्म, Destructive karmas, i e, knowledge, conation, right-belief and right-conduct deluding karmas, and obstructive karmas, (ज्ञानावरणीय, दर्शनावरणीय, मोहनीय, अन्तराय)

In the 14th गुणस्थान, stage, the 4 अघातिया, non-destructive karmas are also totally destroyed.

SÛTRA 46

पुलाकवकुशकुशीलनिर्ग्रन्थस्नातका निर्ग्रन्थाः ॥ ४६ ॥

Pulâkavakusakusîlanirgranthasnâtakânirgranthâh

The Nirgranthâs, the possessionless (or saints are of 5 kinds)

1 Pulâka, (पुलाक) Like the husk, *i e.*, some times there is a very slight lapse in the perfect observance of their primary vows (मूलगुन, Mûlaguna)

2 Vakusa (वकुश) They are still slightly coloured by some consideration of their body, books and disciples

3, Kusila, (कुशील) Sometimes there is a very slight lapse in the perfect observance of their secondary vows, (उत्तरगुण, Uttaraguṇa)

4 Nirgrantha, निर्ग्रन्थ The absolutely passionless, in the 11th and 12th stages

5 Svâtaka स्नातक The Kevalin, in the 13th and 14th stages

SÛTRA 47

संयमश्रुतप्रतिसेवनातीर्थलिङ्गलेश्योपपादस्थानविकल्पतः साध्याः ॥ ४७ ॥

Samyamaśrutapratisevanâtîrthalingalesyopapâdasthânavikalpatahsâdhyâh

The distinctions (between the possessionless saints) should be considered with reference to the following (8) matters —

1 Samyama, (सयम) 5 sorts of conduct

2 Sruta, (श्रुत), Scriptural knowledge

3 Pratisevanâ, (प्रतिसेवना), Liability to transgression under another s complusion

4 Tirtha, (तीर्थ), Contemporary or successors of the Tirthankaras

5 Linga, (लिङ्ग), Sign, *i e*, saint भावलिङ्गी, both in mind and external observances and saint द्रव्यलिङ्गी, less in mind and more in external observances

6 Lesyâ, (लेश्या) Thought colours

7 Upapâda, (उपपाद), Whether the saints would be reborn in the heavens or attain liberation

8 Sthâna, (स्थान), Their stages of conduct and degree of subjection to the Passions

CHAPTER X

SÛTRA 1

मोहक्षयाज्ज्ञानदर्शनावरणान्तरायक्षयाच्च केवलम् ॥ १ ॥

Mohaksayâtjñânadarśanâvaranântarâyaksayâchchakevalam.

केवलज्ञान, Perfect knowledge (is gained) by destroying the मोहनीय, deluding karmas (in the end of the 10th गुणस्थान stage and then by simultaneous destruction of knowledge and conation-observing karmas (ज्ञानावरणीय, दर्शनावरणीय), and of obstructive karmas (अन्तराय) (in the end of the 12th गुणस्थान) stage

SÛTRA 2

बन्धहेत्वभावनिर्जराभ्यां कृत्स्नकर्मविप्रमोक्षो मोक्षः ॥ २ ॥

Bandhahetvabhâvanirjarâbhyâm krtsnakarmavipramokso moksah

मोक्ष, Liberation (is) the freedom from all karmic matter, owing to the non-existence of the cause of bondage and to the shedding (of all the karmas)

The karmas are destroyed as per stages —

24 गुणस्थान, 14 Gunasthanas, stages of Spiritual Development —

The thought-activity of the soul due to :—

उदय, Udaya, Operation

उपशम, Upasama, subsidence

क्षय, Ksaya, Destruction

क्षयोपशम, Ksayopaśama, Destruction subsidence, of मोहनीय, Mohaniya-deluding karmas and योग, (Yoga), vibrations in the soul are called गुणस्थान, Gunasthânâs (lit The stages or place of attributes or परिणाम, Parinâma, thought-activity.) Their 14 names are —

1 मिथ्यात्व, Mithyâtva Wrong belief Delusion The thought-activity of the soul due to the operation of the दर्शनमोहनीय, right belief-deluding karmas In this the soul does not believe in the right path to Liberation From the 1st, i.e., this गुणस्थान, Gunasthâna the soul goes to the 4th (गुणस्थान, Gunasthâna) always

2. सासादन, Sâsâdana Downfall When there is operation in the 4th stage of one of the 4 अनन्तानुबन्धीकषाय, Anantânubandhîkasâyâs, Error-feeding passions, *i e.*, anger the soul falls down to the 1st stage through the 2nd and the thought-activity in the passage through, is called सासादन, Sâsâdana

3 मिश्र, Misra, mixed Operation of सम्यक्मिथ्यात्व, Samyakmithyâtvamohniyakarmas or Misra Mohnîya Belief in right and wrong at one and the same time This is reached always on falling down from the 4th stage

4 अविरतसम्यक्त्व, Aviratasamyaktva Vowless right belief. Belief is produced by the उपशम, Upasama, subsidence of the 4 अनन्तानुबन्धीकषाय, Anantânubandhikasâyâs, Error-feeding passions and one or three kinds of दर्शनमोहनीय, right-belief-deluding karmas respectively, *i e*, one for a soul who has never been or three for a soul who has been in *possession* of सम्यक्त्व, Samyaktva, right belief The soul here has belief in the path of Liberation, but cannot observe the rules of conduct for attaining Liberation 3 kinds of thought-activity may be noted in this stage —

(1) उपशमसम्यक्त, Upasamasamyakta is attained by the उपशम, Upasama, subsidence of 5 or 7 kinds of deluding karmas

(2) क्षायिकसम्यक्त, Ksâyikasamyakta is attained by the destruction of the 7 प्रकृति prakrties

(3) क्षयोपशमसम्यक्त, Ksayopasamasamyakta is attained by the destruction or subsidence of 6, and the continuous operation of the 7th, *i e*, सम्यक्प्रकृतिमिथ्यात्व, Samyakprakrti mithyatva, right-belief clouded *occasionally* by the slightest wrong belief This 3rd kind of thoughtactivity is characterised by चल, मल, अगाढ, *i e*, the 3 defects:—

1. Chala Of being shaken in his right belief, *e g*, thinking that, worship of शान्तिनाथ, Sântinâtha will bring शान्ति, calmness, or that of पार्श्वनाथ, Pârsvanâtha will remove obstacles, etc, etc, whereas all Arhats are the same.

2 Mala Of having the thought activity soiled by one or more of the defects on, transgressions, *e g*, शंका, Sanka, doubt

कांक्षा, Kânksâ, desire of sense pleasures

विचिकित्सा, Vîchikitsâ, Hatred of the sick and deformed, etc

अन्यदृष्टिप्रशंसा, Anyadristiprasansa Thinking admiringly of wrong believers and अन्यदृष्टिसंस्तव, Anyadristisanstava, Praising wrong believers

3. अगाढ, Agâdha Of losing firm hold of right belief, *e g.*, dedicating a temple and still thinking it to be one's own property

5 देशविरत, Desavirata Partial vows Taking the Partial vows All the 11 प्रतिमा, Pratimas or stages of a layman's life come in this (These are given supra, page, 142 Chapter VII 20)

6 प्रमत्तविरत, Pramattavirata, Imperfect vows After renunciation of all worldly objects, still occasionally to turn the mind to the service or needs of the body This is, pramattabhâva careless slackness in concentration Henceforth the stages are all in the life of a मुनि, Muni, Saint

7 अप्रमत्तविरत, Apramattavirata Perfect vows. Renouncing the careless slackness of the 6th gunasthâna, and being absorbed in spiritual contemplation (धर्मध्यान, Righteous concentration of the highest type)

From here, there are 2 श्रेणी, Srenis, ways of ascent (1) उपशमश्रेणी, Upasamasrenî in which the चारित्रमोहनीयकर्म, right-conduct-deluding karma subsides, (2) क्षपकश्रेणी, Ksapakasrenî, in which it is being destroyed. This last is the necessary way to मोक्ष, Moksa, Liberation

8 अपूर्वकरण, Apûrvakarana New thought activity, करण, Karana or thought-activity which the saint's soul had never yet acquired. This is the beginning of the 1st शुक्लध्यान, Sukladhyân, pure concentration on the pure आत्म, Âtma or self

9 अनिवृत्तकरण, Anivrttakarana Advanced thought-activity. Special thought-activity of a still greater purity A stage of प्रथमशुक्लध्यान, Prathamasukladhyâna, 1st Sukladhyâna.

10 सूक्ष्मसाम्पराय, Sûksmasâmparâya Slightest delusion. All passions are destroyed or have subsided, except सूक्ष्मसंज्वलन-लोभ, very slight nominal greed, this is also 1st Sukla-dhyâna

11 उपशान्तमोह, Upasantamoha or उपशान्तकषाय, Upasantakaśâya, subsided delusion A thought activity which is produced by the उपशम, subsidence of the entire चारित्रमोहनीय, right-conduct deluding karmas This is also 1st Sukladhyâna A saint must fall down from here. But if strong enough, he can resume his ascent from the क्षपक, Ksapaka mode of ascent in the 8th stage.

12 क्षीणमोह, Ksinamoha. Delusionless The entire चारित्रमोहनीय, right conduct-deluding karmas are destroyed, in this stage. And the thought-activity produced belongs to the 2nd शुक्लध्यान, Sukladhayân The saint attaining this, does so directly from the 10th stage without passing through the 11th stage

13 सयोगकेवलि, Sayogakevali, Vibrating-Perfect soul Before commencing this the soul must have destroyed the three remaining घातियाकर्म, Destructive karmas (ज्ञानावरणीय, दर्शनावरणीय, अन्तराय), Knowledge obscuring, conation obscuring and obstructive karmas Here the soul becomes अर्हत्, Arhat or Perfect soul in human body with vibrations in it. Preaching and Peregrinations belong to this stage

14 अयोगकेवली, Ayoga-kevali, Vibrationless perfect soul This is attained when there is before the sayoga kevali's Liberation, just enough time to speak out the 5 letters अ, इ, उ, ऋ, ऌ. In this stage—a very brief one indeed—the vibrations of the holy body cease, and the soul attaining Peace and Bliss, becomes one with itself and leaving the body is called सिद्ध SIDDHA

SÛTRA 3

औपशमिकादिभव्यत्वानां च ॥ ३ ॥

Aupaśamikâdibhavyatvânâm cha

(There is also non-existence of भाव bhâva or thought-activity) due to the operation, subsidence and to the destruction-subsidence and operation of the karma, and of भव्यत्व bhavyatva, (i e, the capacity of becoming liberated.

(Of course the क्षायिक Ksâyika, thought-activity due to a total extinction of karmas, is retained, and also पारिणामिक Pârinâmika, the own natural-activity of the soul, i e, its जीवत्व Jivatva, soulness or livingness)

SÛTRÂ 4

अन्यत्र केवलसम्यक्त्वज्ञानदर्शनसिद्धत्वेभ्यः ॥ ४ ॥

Anyatra kevala samyaktvajñâna darsana siddhatvebhyah

Otherwise (there remain, सम्यक्त्व perfect-right belief, ज्ञान perfect-right knowledge, दर्शन perfect conation, and सिद्धत्व the state of having accomplished All

(Perfect conation and perfect knowledge imply perfect power बल also)

SÛTRA 5

तदनन्तरमूर्द्ध्वं गच्छत्यालोकान्तात् ॥ ५ ॥

Tadanantaramûrddhvam gachchhantyâlokântât

After that (liberation from all karmas, the liberated souls go upwards (right vertically) to the end of लोक Loka (or the Universe)

SÛTRA 6 and 7

पूर्वप्रयोगादसङ्गत्वाद्बन्धच्छेदात्तथागतिपरिणामाच्च ॥ ६ ॥

आविद्धकुलालचक्रवद्व्यपगतलेपालाबुवदेरण्डबीजवदग्निशिखावच्च ॥ ७ ॥

(6th) Pûrvaprayogâdasañgatvâ-dbandhachhedâttathâgatipavinâmâchcha

(7th) Âviddhakulâlachakravadvyapagatalepâlâmbuvadekandavîja-vadagnisikhâvachcha

(This upward motion is due to 4 considerations .)

(1) पूर्वप्रयोगात्, Pûrvaprayogâta, (momentum or instinct produced in the soul,) by its previous activity, (directed to the attainment of Liberation) like a potter's wheel (which once set in motion goes on) circling (even when the potter's hand and wand are both taken away)

(2) असङ्गत्वात्, Asangatvât, The non-association or non-existence of the company (which kept it down, i e, the absence of karmas,) like (an empty) gourd (which) coated with clay (sinks down in water, but the clay) being washed off, (it bobs up to the surface again)

(3) बन्धच्छेदात्, Bandhachhedât, (On account of) the bondage being broken, like the castor-bean (which flies up at once, when the fruit which kept it in confinement is broken open)

(4) तथागतिपरिणामात्, Tathâgatiparinâmât, (Due to its being the soul's) nature to go upwards, like the flames of fire

SÛTRA 8

धर्मास्तिकायाभावात् ॥ ८ ॥

Dharmâstikâyâbhâvât

(But it does not rise higher than the extreme limit of लोक Loka or the Universe,) because (beyond it there is) the non-existence of धर्मास्तिकाय Dharmâstikâya or the medium of motion

SÛTRA 9

क्षेत्रकालगतिलिङ्गतीर्थचारित्रप्रत्येकबुद्धबोधितज्ञानावगाहनान्तरसंख्याल्पबहुत्वतःसाध्याः ॥ ९ ॥

Ksetra kâla gati linga tîrtha châritra pratyeka buddha bodhita jñâna vagâhanântara samkhyâlpa bahutvatah sâdhyâh

(The Liberated soul) should be considered (with reference to the following)

1 क्षेत्र Space (1) The liberation is in its own self

(2) The Liberated soul is in सिद्धक्षेत्र Siddhakṣetra, the place of the Liberated

(3) The place of the Liberated, आकाश Âkâsâ space

(4) The place in its last incarnation, such soul could have been born only in one of the 15 कर्मभूमि karma-bhûmis in the 2½ द्वीप Dvîpas

(5) The Liberated soul in the 2½ Dvipas may have been in the 15 karma bhûmis, but being

kid-napped may have been left any where in the 2½ dvipas, from which he attained Liberation Therefore the place of the Liberated is as big as the 2½ dvipas, i e, 45 lacs yojanas in diameter

2. काल, Kâla Time (1) Liberation takes place only in one samayâ (समय)

(2) Liberation takes place only when the last incarnation is in the end of the 3rd or in the 4th age of the अवसर्पिणी, Avasarpinî But those born in the 4th can attain salvation in the 5th age And in the उत्सर्पिणी, Utsarpinî, in the correspooding ages.

(3) But in kid-napping from विदेह, Videhas, in all ages, as also in the Videhas, from where there is Liberation at all times

3. गति, Gati Condition of Existence

(1) Liberated soul is in the 5th or सिद्धगति Siddhagati

(2) Liberated soul comes up only from the human condition of existence

4 लिङ्ग, Linga Sex (1) There is no sex in liberated state

(2) In the last incarnation, the soul may have been feminine, masculine or common in thought-actrity or bhâvas (भावलिङ्ग) in ascending up to the 9th stage In the 10th stage there are no such bhâvas, but the body must be masculine dravya (द्रव्यलिङ्ग)

5. तीर्थ, Tîrtha (1) Liberated soul was a तीर्थंकर, Tirthankara

(2) „ „ was not a Tirthankara

6 चारित्र, Chârîtra, Conduct According to the particular conduct which led him to Liberation

7 प्रत्येकबुद्धबोधित, Pratyeka buddha bodhita Where he was led to the path of Liberation by his own intuition or by the preept of another

8. ज्ञान, Jñâna Knowledge According to the kinds of knowledge which preceded perfect knowledge (केवलज्ञान) They may be 2, 3 or 4 kinds

9. अवगाहन, Avagâhana Stature, i. e the form and stature of his last body :

Maximum 525 धनुष, Dhanusa = 2100 हाथ, Hâths.

Minimum 3½ Hâths

10. अन्तर Antara Interval When one or more souls are Liberated, there may be a minimum interval of one समय, Samaya a maximum interval of 6 months, before others are Liberated. If the rise of Liberated souls is continuous, it must continue at least for 2 samayas and at most for 8 samayas

11. संख्या, Samkhyâ Number

(1) Minimum 1 soul in one samaya

Maximum 108 souls in one samaya.

(2) In every 6 months and 8 samayas, 608 souls must be liberated

12. अल्पबहुत्व, Alpa bahutva Quantity, as to more or less :—

(1) More will go from the region of their birth.

Less will go when kid-napped.

(2) Less from जम्बूद्वीप, Jambû dvîpa. More from धातकीखण्ड, Dhatakî khanda still more from पुष्करवर द्वीप Puskaravara dvîpa.

Finis

Victory To Jaina Siddhanta !!!

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DIFFERENCES BETWEEN THE
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THE following is a comparative tabular view of the textual versions of Tattvartha Sutra as obtaining among the Digambara and Svetambara Jainas

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दिगम्बर और श्वेताम्बराम्नायके सूत्रपाठोंका भेदप्रदर्शककोष्टक।

प्रथमोऽध्यायः।

सूत्राङ्क।	दिगम्बराम्नायीसूत्रपाठ।	सूत्राङ्क।	श्वेताम्बरसम्नायीसूत्रपाठ।
१५	अवग्रहेहावायधारणा.।	१५	अवग्रहेहापायधारणा।
×	×	२१	द्विविधोवधिः।
२१	भवप्रत्ययोवधिर्देवनारकाणाम्।	२२	भवप्रत्ययो नारकदेवानाम्।
२२	क्षयोपशमनिमित्त षविकल्प. शेषाणाम्।	२३	यथोक्तनिमित्त . ..... ।
३	ऋजुविपुलमती मन.पर्यय.।	२४	. ...पर्याय.[1]।
२८	तदनन्तभागे मन पर्ययस्य।	२६	.. .. पर्यायस्य।
३३	नैगमसंग्रहव्यवहारर्जुसूत्रशब्दसमभिरूढैवम्भू-तानयाः।	३४	.... सूत्रशब्दा नया।
×	×	३५	आद्यशब्दौ द्वित्रिभेदौ।

द्वितीयोऽध्यायः।

सूत्राङ्क।	दिगम्बराम्नायीसूत्रपाठ।	सूत्राङ्क।	श्वेताम्बरसम्नायीसूत्रपाठ।
५	ज्ञानाज्ञानदर्शनलब्धयश्चतुस्त्रित्रिपञ्च भेदा. सम्यक्त्वचारित्रसंयमासंयमाश्च।	५	.. दर्शनदानादिलब्धय. .... ।
१३	पृथिव्यप्तेजोवायुवनस्पतयः स्थावरा।	१३	पृथिव्यब्वनस्पतय. स्थावरा।
१४	द्वीन्द्रियादयस्त्रसा।	१४	तेजोवायू द्वीन्द्रियादयश्च त्रसा।
×	×	१९	उपयोग स्पर्शादिषु।

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[1] भाष्यके सूत्रोंमें सर्वत्र मन पर्ययके बदले मन.पर्याय है।

२० स्पर्शरसगन्धवर्णशब्दास्तदर्था ।	२१ . शब्दास्तेषामर्था ।
२२ वनस्पत्यन्तानामेकम् ।	२३ वाय्वन्तानामेकम् ।
२६ एकसमयाविग्रहा ।	३० एकसमयोऽविग्रह ।
३० एकं द्वौ त्रीन्वाऽनाहारक. ।	३१ एकं द्वौ वानाहारक ।
३१ सम्मूर्च्छनगर्भोपपादा जन्म ।	३२ सम्मूर्च्छनगर्भोपपाता जन्म ।
३३ जरायुजाण्डजपोतानां गर्भ ।	३४ जराय्वण्डपोतजानां गर्भ. ।
३४ देवनारकाणामुपपाद ।	३५ नारकदेवानामुपपात ।
३७ परं परं सूक्ष्मम् ।	३८ तेषां परं परं सूक्ष्मम् ।
४० अप्रतीघाते ।	४१ अप्रतिघाते ।
४६ औपपादिकं वैक्रियिकम् ।	४७ वैक्रियमौपपातिकम् ।
४८ तैजसमपि ।	× ×
४९ शुभं विशुद्धमव्याघाति चाहारकं प्रमत्तसंयतस्यैव ।	४९ .. . . चतुर्दशपूर्वधरस्यैव ।
५२ शेषास्त्रिवेदा ।	× ×
५३ औपपादिकचरमोत्तमदेहा संख्येयवर्षायुषोऽनपवर्त्यायुष ।	५२ औपपातिकचरमदेहोत्तमपुरुषासंख्येये . .. .।

तृतीयोऽध्याय ।

१ रत्नशर्करावालुकापङ्कधूमतमोमहातम प्रभा भूमयो घनाम्बुवाताकाशप्रतिष्ठा सप्ताधोऽध ।	१ . सप्ताधोऽधःपृथुतरा ।
	२ तासु नरका ।
२ तासु त्रिंशत्पञ्चविंशतिपञ्चदशदशत्रिपञ्चोनैकनरकशतसहस्राणि पञ्च चैव यथाक्रमम् ।	३ नित्याशुभतरलेश्या . . ।
३ नारका नित्याशुभतरलेश्यापरिणामदेहवेदनाविक्रिया ।	
७ जम्बूद्वीपलवणोदादय शुभनामानो द्वीपसमुद्रा ।	७ जम्बूद्वीपलवणादय शुभनामानो द्वीपसमुद्रा ।
१० भरतहैमवतहरिविदेहरम्यकहैरण्यवतैरावतवर्षा क्षेत्राणि ।	१० तत्र भरत . . .. ।
१२ हेमार्जुनतपनीयवैडूर्यरजतहेममया ।	× ×
१३ मणिविचित्रपार्श्वा उपरि मूले च तुल्यविस्तारा ।	× ×
१४ पद्ममहापद्मतिगिञ्छकेसरिमहापुण्डरीकपुण्डरीका ह्रदास्तेषामुपरि ।	× ×
१५ प्रथमो योजनसहस्रायामस्तदर्धविष्कम्भो ह्रद ।	× ×
१६ दशयोजनावगाह ।	× ×
१७ तन्मध्ये योजनं पुष्करम् ।	× ×
१८ तद्द्विगुणद्विगुणा ह्रदा पुष्कराणि च ।	× ×

१९ तन्निवासिन्यो देव्यः श्रीह्रीधृतिकीर्तिबुद्धिलक्ष्म्यः पल्योपमस्थितयः ससामानिकपरिषत्काः ।	× ×	× ×
२० गङ्गासिन्धुरोहिद्रोहितास्याहरिद्धरिकान्तासीतासीतोदानारीनरकान्तासुवर्णरूप्यकूलारक्तारक्तोदाः सरितस्तन्मध्यगाः ।		
२१ द्वयोर्द्वयोः पूर्वाः पूर्वगाः ।	×	×
२२ शेषास्त्वपरगाः ।	×	×
२३ चतुर्दशनदीसहस्रपरिवृता गङ्गासिन्ध्वादयो नद्यः ।	×	×
२४ भरतः षड्विंशतिपञ्चयोजनशतविस्तारः षट् चैकोनविंशतिभागा योजनस्य ।	×	×
२५ तद्द्विगुणद्विगुणविस्तारा वर्षधरवर्षा विदेहान्ताः ।	×	×
२६ उत्तरा दक्षिणतुल्याः ।	×	×
२७ भरतैरावतयोर्वृद्धिह्रासौ षट्समयाभ्यामुत्सर्पिण्यवसर्पिणीभ्याम् ।	×	×
२८ ताभ्यामपरा भूमयोऽवस्थिताः ।	×	×
२९ एकद्वित्रिपल्योपमस्थितयो हैमवतकहारिवर्षकदैवकुरवकाः ।	×	×
३० तथोत्तराः ।	×	×
३१ विदेहेषु सङ्ख्येयकालाः ।	×	×
३२ भरतस्य विष्कम्भो जम्बूद्वीपस्य नवतिशतभागः ।	×	×
३८ नृस्थिती परावरे त्रिपल्योपमान्तर्मुहूर्ते ।	१७ ..... परापरे . .. . ।	
३९ तिर्यग्योनिजानां च ।	१८ तिर्यग्योनीनां च ।	

चतुर्थोऽध्यायः ।

२ आदितस्त्रिषु पीतान्तलेश्याः ।	२ तृतीयः पीतलेश्यः ।
× ×	७ पीतान्तलेश्याः ।
८ शेषाः स्पर्शरूपशब्दमनःप्रवीचाराः ।	८. .. . प्रवीचारा द्वयोर्द्वयोः ।
१२ ज्योतिष्काः सूर्याचन्द्रमसौ ग्रहनक्षत्रप्रकीर्णकतारकाश्च ।	१३ ... . प्रकीर्णतारकाः ।
१९ सौधर्मैशानसानत्कुमारमाहेन्द्रब्रह्मब्रह्मोत्तरलान्तवकापिष्टशुक्रमहाशुक्रशतारसहस्रारेष्वानतप्राणतयोरारणाच्युतयोर्नवसु ग्रैवेयकेषु विजयवैजयन्तजयन्तापराजितेषु सर्वार्थसिद्धौ च ।	२० सौधर्मैशानसानत्कुमारमाहेन्द्रब्रह्मलोकलान्तकमहाशुक्रसहस्रारे .... सर्वार्थसिद्धे च ।
२२ पीतपद्मशुक्ललेश्या द्वित्रिशेषेषु ।	२३ ....लेश्या हि विशेषेषु ।

२४ ब्रह्मलोकालया लौकान्तिकाः ।	२४ .... लोकान्तिकाः ।
२८ स्थितिरसुरनागसुपर्णद्वीपशेषाणां सागरोपमत्रिपल्योपमार्द्धहीनमिता ।	२९ स्थितिः ।
	३० भवनेषु दक्षिणार्धाधिपतीनां पल्योपममध्यर्धम् ।
× ×	३१ शेषाणां पादोने ।
× ×	३२ असुरेन्द्रयोः सागरोपममधिकं च ।
× ×	
२९ सौधर्मैशानयोः सागरोपमेऽधिके ।	३३ सौधर्मादिषु यथाक्रमम् ।
× ×	३४ सागरोपमे ।
× ×	३५ अधिके च ।
३० सानत्कुमारमाहेन्द्रयोः सप्त ।	३६ सप्त सानत्कुमारे ।
३१ त्रिसप्तनवैकादशत्रयोदशपञ्चदशभिरधिकानि तु ।	३७ विशेषत्रिसप्तदशैकादशत्रयोदशपञ्चदशभिरधिकानि च ।
३२ अपरा पल्योपममधिकम् ।	३८ अपरा पल्योपममधिकं च ।
× ×	४० सागरोपमे ।
× ×	४१ अधिके च ।
३९ परापल्योपममधिकम् ।	४७ परापल्योपमम् ।
४० ज्योतिष्काणां च ।	४८ ज्योतिष्काणामधिकम् ।
× ×	४९ ग्रहाणामेकम् ।
× ×	५० नक्षत्राणामर्धम् ।
× ×	५१ तारकाणां चतुर्भागः ।
४१ तदष्टभागोऽपरा ।	५२ जघन्या त्वष्टभागः ।
× ×	५३ चतुर्भागः शेषाणाम् ।
४२ लौकान्तिकानामष्टौ सागरोपमाणि सर्वेषाम् ।	× ×

पञ्चमोऽध्यायः ।

२ द्रव्याणि ।	
३ जीवाश्च ।	२ द्रव्याणि जीवाश्च ।
१० संख्येयासंख्येयाश्च पुद्गलानाम् ।	× ×
× ×	७ असंख्येयाः प्रदेशा धर्माधर्मयोः ।
	८ जीवस्य च ।
१६ प्रदेशसंहारविसर्पाभ्यां प्रदीपवत् ।	१६ .. विसर्गाभ्यां .. ।
२६ भेदसंघातेभ्य उत्पद्यन्ते ।	२६ संघातभेदेभ्य उत्पद्यन्ते ।
२९ सद्द्रव्यलक्षणम् ।	× ×
३७ बन्धेऽधिकौ पारिणामिकौ च ।	३७ बन्धे समाधिकौ पारिणामिकौ ।
३९ कालश्च ।	३९ कालश्चेत्येके ।
× ×	४२ अनादिरादिमांश्च ।
× ×	४३ रूपिष्वादिमान् ।
× ×	४४ योगोपयोगौ जीवेषु ।

षष्ठोऽध्यायः ।

३ शुभः पुण्यस्याशुभः पापस्य ।	३ शुभः पुण्यस्य ।
× ×	४ अशुभः पापस्य ।
५ इन्द्रियकषायाव्रतक्रियाः पञ्चचतुःपञ्चपञ्चविंशतिसंख्याः पूर्वस्य भेदाः ।	३ अव्रतकषायेन्द्रियक्रिया ....।
६ तीव्रमन्दज्ञाताज्ञातभावाधिकरणवीर्यविशेषेभ्यस्तद्विशेषः ।	७......भाववीर्याधिकरणविशेषेभ्यस्तद्विशेषः ।
१७ अल्पारम्भपरिग्रहत्वं मानुषस्य ।	१८ अल्पारम्भपरिग्रहत्वं स्वभावमार्दवार्जवं च मानुषस्य ।
१८ स्वभावमार्दवं च ।	× ×
२१ सम्यक्त्वं च ।	× ×
२३ तद्विपरीतं शुभस्य ।	२२ विपरीतं शुभस्य ।
२४ दर्शनविशुद्धिर्विनयसम्पन्नता शीलव्रतेष्वनतीचारोऽभीक्ष्णज्ञानोपयोगसंवेगौ शक्तितस्त्यागतपसी साधुसमाधिर्वैयावृत्यकरणमर्हदाचार्यबहुश्रुतप्रवचनभक्तिरावश्यकापरिहाणिर्मार्गप्रभावना प्रवचनवत्सलत्वमिति तीर्थकरत्वस्य ।	२३ ....भीक्ष्णं . ... तपसी सङ्घसाधुसमाधिवैयावृत्यकरण. . ... तीर्थकृत्त्वस्य[1] ।

सप्तमोऽध्यायः ।

४ वाङ्मनोगुप्तीर्यादाननिक्षेपणसमित्यालोकितपानभोजनानि पञ्च ।	× ×
५ क्रोधलोभभीरुत्वहास्यप्रत्याख्यानान्यनुवीचिभाषणं च पञ्च ।	× ×
६ शून्यागारविमोचितावासपरोपरोधाकरणभैक्ष्यशुद्धिसधर्माविसंवादाः पञ्च ।	× ×
७ स्त्रीरागकथाश्रवणतन्मनोहराङ्गनिरीक्षणपूर्वरतानुस्मरणवृष्येष्टरसस्वशरीरसंस्कारत्यागाः पञ्च ।	× ×
८ मनोज्ञामनोज्ञेन्द्रियविषयरागद्वेषवर्जनानि पञ्च ।	× ×
९ हिंसादिष्विहामुत्रापायावद्यदर्शनम् ।	४ हिंसादिष्विहामुत्र चापायावद्यदर्शनम् ।
१२ जगत्कायस्वभावौ वा संवेगवैराग्यार्थम् ।	७ जगत्कायस्वभावौ च संवेगवैराग्यार्थम् ।
२८ परविवाहकरणेत्वरिकापरिगृहीतापरिगृहीतागमनानङ्गक्रीडाकामतीव्राभिनिवेशाः ।	२३ परविवाहकरणेत्वरपरिगृहीता . ...।
३२ कन्दर्पकौत्कुच्यमौखर्यासमीक्ष्याधिकरणोपभोगपरिभोगानर्थक्यानि ।	२७ कन्दर्पकौत्कुच्य............. . . . णोपभोगाधिकत्वानि ।
३४ अप्रत्यवेक्षिताप्रमार्जितोत्सर्गादानसंस्तरोपक्रमणानादरस्मृत्यनुपस्थानानि ।	२९ .. . . संस्तारो . नुपस्थापनानि ।
३७ जीवितमरणाशंसामित्रानुरागसुखानुबन्धनिदानानि ।	३२ ...., ... निदानकरणानि ।

१ आठवें ध्यायके १२ वे सूत्रमें भी तीर्थकरत्वं चके स्थानमें तीर्थकृत्त्वं च पाठ है।

अष्टमोऽध्यायः ।

२ सकषायत्वाज्जीव कर्म्मणो योग्यान्पुद्गलानादत्ते स बन्ध ।	२ . .. पुद्गलानादत्ते ।
× ×	३ स बन्धः ।
४ आद्यो ज्ञानदर्शनावरणवेदनीयमोहनीयायुर्नामगोत्रान्तरायाः ।	५ . . .. मोहनीयायुष्क नाम ।
६ मतिश्रुतावधिमनःपर्य्ययकेवलानाम् ।	७ मत्यादीनाम्
७ चक्षुरचक्षुरवधिकेवलानां निद्रानिद्रानिद्राप्रचलाप्रचलाप्रचलास्त्यानगृद्धयश्च ।	८ .... .स्त्यानगृद्धिवेदनीयानि च ।
६ दर्शनचारित्रमोहनीयाकषायाकषायवेदनीयाख्यास्त्रिद्विनवषोडशभेदाः सम्यक्त्वमिथ्यात्वतदुभयान्यकषायकषायौ हास्यरत्यरतिशोकभयजुगुप्सास्त्रीपुन्नपुंसकवेदा अनन्तानुबन्ध्यप्रत्याख्यानप्रत्याख्यानसंज्वलनविकल्पाश्चैकश क्रोधमानमायालोभाः ।	१० . मोहनीयकषायनोकषाय... ... . तदुभयानि कषायनोकषायावनन्तानुबन्ध्यप्रत्याख्यानप्रत्याख्यानावरणसंज्वलनविकल्पाश्चैकशः क्रोधमानमायालोभा हास्यरत्यरतिशोकभयजुगुप्सास्त्रीपुन्नपुंसकवेदाः ।
१३ दानलाभभोगोपभोगवीर्याणाम् ।	१४ दानादीनाम् ।
१६ विंशतिर्नामगोत्रयोः ।	१७ नामगोत्रयोर्विंशतिः ।
१७ त्रयस्त्रिंशत्सागरोपमाण्यायुषः ।	१८ . .... .युष्कस्य ।
१६ शेषाणामन्तर्मुहूर्ता ।	२१ .. . मुहूर्तम् ।
२४ नामप्रत्ययाः सर्वतो योगविशेषात्सूक्ष्मैकक्षेत्रावगाढस्थिताः सर्वात्मप्रदेशेष्वनन्तानन्तप्रदेशाः ।	२५ .. . .क्षेत्रावगाहस्थिताः ....।
२५ सद्वेद्यशुभायुर्नामगोत्राणि पुण्यम् ।	२६ सद्वेद्यसम्यक्त्वहास्यरतिपुरुषवेदशुभायु.. ।
२६ अतोऽन्यत्पापम् ।	× ×

नवमोऽध्यायः ।

६ उत्तमक्षमामार्दवार्जवसत्यशौचसंयमतपस्त्यागाकिञ्चन्यब्रह्मचर्य्याणि धर्मः ।	६ उत्तम क्षमा . . . . ।
१७ एकादयो भाज्या युगपदेकस्मिन्नेकोनविंशतिः ।	१७ ... विंशतेः ।
१८ सामायिकच्छेदोपस्थापनापरिहारविशुद्धिसूक्ष्मसाम्पराययथाख्यातमिति चारित्रम् ।	१८ . . यथाख्यातानि चारित्रम् ।
२२ आलोचनप्रतिक्रमणतदुभयविवेकव्युत्सर्गतपश्छेदपरिहारोपस्थापनाः ।	२२ . .. . स्थापनानि ।
२७ उत्तमसंहननस्यैकाग्रचिन्तानिरोधो ध्यानमान्तर्मुहूर्तात् ।	२७ . . निरोधो ध्यानम् ।
× +	२८ आमुहूर्तात् ।
× ×	३३ विपरीतं मनोज्ञानाम् ।
३१ विपरीतं मनोज्ञस्य ।	३७ .. . .
३६ आज्ञापायविपाकसंस्थानविचयाय धर्म्यम् ।	धर्म्यमप्रमत्तसंयतस्य ।

× ×	३८ उपशान्तक्षीणकषाययोश्च ।
३७ शुक्ले चाद्ये पूर्वविदः ।	३९ शुक्ले चाद्ये ।
४० त्र्येकयोगकाययोगायोगानाम् ।	४२ तत्र्येककाययोगा . . . ।
४१ एकाश्रये सवितर्कवीचारे पूर्वं ।	४३ .. सवितर्के पूर्वं ।

दशमोऽध्यायः ।

२ बन्धहेत्वभावनिर्जराभ्यां कृत्स्नकर्मविप्रमोक्षो मोक्ष ।	२ . . निर्जराभ्याम् ।
× ×	३ कृत्स्नकर्मक्षयो मोक्ष ।
३ औपशमिकादि भव्यत्वानां च ।	४ औपशमिकादिभव्यत्वाभावाश्चान्यत्र केवलसम्यक्त्वज्ञानदर्शनसिद्धत्वेभ्य
४ अन्यत्र केवलसम्यक्त्वज्ञानदर्शनसिद्धत्वेभ्य ।	× ×
५ तदनन्तरमूर्ध्वं गच्छन्त्यालोकान्तात् ।	५ गच्छत्या ।
६ पूर्वप्रयोगादसङ्गत्वाद्बन्धच्छेदात्तथा गतिपरिमाच्च ।	६ . ... तद्गति ।
७ आविद्धकुलालचक्रवद्व्यपगतलेपालाम्बुवदेरण्डबीजवदग्निशिखावच्च ।	× ×
८ धर्मास्तिकाया भावात् ।	×

ADDENDA AND CORRIGENDA

Page		line	
Page	1	line 3	Insert " Chapter I " after " Adhyâya "
„	2	„ 19	For "rests" read "rest "
„	5	„ 9	Read "भव" for "भाव" and " bhava " for " bhava "
„	5	„ 9	Insert ' भाव" before second " bhâva "
„	5	„ 18	For " Tannisaryâdahigamâdvâ " read " Tannisargâdadhigamâdvâ "
„	5	„ 20	For " for " read " of "
„	5	21	Insert *comma* after " Adhigama "
„	5	„ 30.	After " interval " consider new paragraph
„	6	„ 35	For "बंध" read "बन्ध"
„	7	„ 17	For "बंध" read "बन्ध"
„	7	„ 29	For "बंध" read "बन्ध"
„	8	„ 9	For " sthâpanâ" read " sthâpanâ "
„	11	„ 35	Bring "(i)" after first " Jîva."
„	12	„ 28	Insert " D " before " ravya "
„	13	„ 9	Read " Dravya " for " Dravva."
„	„	„ 15	For "बंध" read "बन्ध".
„	„	„ 20	For "बंध" read "बन्ध".
„	„	„ 24.	For "बंध" read "बन्ध".
„	„	„ 28	For "बंध" read "बन्ध".
„	„	„ 28	For " Bhanda " read " Bandha."
„	4	„ 28	For " connoted " read " connotes."
„	15	„ 5	For " Yamaḥ " read " Gamah."
„	16	„ 11	After " is " Drop comma
„	17	„ 3	For "अधिकम Adhigam" read "आधिगम Adhigama "
„	18	„ 17	Drop bracket after " plenteous "
„	18	„ 20	Drop कालाणु
„	18	„ 21	For " Autâr-mukûrta " read " Antâr-muhûrta "
„	20	„ 11	For " in Jîva " read " is Jîva."
„	21	„ 3	After "-ation " insert comma
„	22	„ 8	For " vechane " read " vachana "
„	24	„ 4	For "सभिनिवोध" read "अभिनिवोध".
„	26	„ 3	For " nisṛita " read " nihsṛita."
„	29	„ 11	For " Lingajamya " read " Lingajanya.'
„	29	„ 11	For " Commatasâra " read " Gommatasâra "

Page 29, line 18 For "6" read "9"

29, „ Take this note to next page 30 as footnote to Dravyas in line 5

„ 30 line 8 After "or" insert "embodied"

„ 31 „ 1 For "views" read "vows"

„ 31 „ 13 For "and" read "an"

„ 31 „ 23 For "सवेदनी" read "समूवेदनी"

„ 31 „ 36 For "accounts" read "account"

„ 32 „ 16 Drop "SUTRA 21

„ 32 „ 28 For "Ksetras" read Ksetra

„ 33 „ 6 Insert comma after 'nature'

„ 33 „ 19 Insert after "Jñâna" "i e, of sensitive, scriptural, visual, mental, and perfect knowledge, and of long sensitive, scriptural and visual knowledge"

„ 34 „ 25 Dele comma after "primary"

35a „ 3 For "celestias" read "celestial

„ 36 „ 5 For 'वीजगति" read 'वीजगणित"

„ 38 „ 35 After "is" insert 'of"

„ 39 „ 7 Read सूक्ष्मा" for सूक्ष्मा" and "लब्धि' for 'लधि.

„ 40 „ 31 Insert 'in the future after "it

„ 41 „ 21 For "incarnation" read "incarnations

„ 41 „ 25 Insert comma after "place."

„ 41 „ 29 Insert "to" after "leads"

„ 41 „ 31 Insert after this line [Note 3 Mental knowledge is always right, never wrong]

„ 42 „ 1 For "diffrences" read "differences"

„ 42 „ 11 Insert after this line [(5) mental is always right Visual may be right or wrong]

„ 42 „ 15 Dele (the subject matter) of

„ „ „ 16 Insert "of" after "is" and instead of "in" read "of"

„ „ „ 20 Insert "visual (knowledge is) of" before Matter and Dele "are the subject-matter of visual (knowledge)"

„ „ 21 Insert "of" for "in."

„ 43 „ 27 After this line add "Visual and Mental knowledges are two slightly different varieties of supernatural knowledge"

29 Dele "and"

„ 44 „ 1 Read "found" for "formed"

„ „ 6 After this line add 'एकान्त" Ekânta, one-sided views, and विनय (vinaya), wrong reverence are also forms of wrong belief and therefore causes of wrong knowledge

„ 33 After 'Pramana' add 'Now for Naya'

„ 45 „ 29 Read "modal" for model

„ „ „ 15 Put '5' before कर्मेन्द्रिय

Page 45, line 17		Dele "5"
" " " 18		Put "5" before तन्मात्र
" 49 " 26		Read "Aupaśama" instead of "Aupaśamika" and "Ksayopasâma" for "Ksayapasâmikâ"
" " " 27		Read "Udaya" for "Audayika."
" 51 " "		Put "in" after "than"
" 55 " 15		Dele (4)
" " " 18		Dele (3)
" " " 23		Dele (3)
" " " 29		Dele (5)
" 56 " 21		Dele 18 after "कषाय"
" 58 " 10		Read "along" for "alleged" and "or" for "on"
" 61 " 26		Read "In-numerable" for "In-numeral"
" 62 " 16		Read "distinguishes" for "distinguished"
" 63 " 30		Read "senses" instead of "suited"
" 68 " 14		After this line insert "see Chapter VI, Sûtra 1, below"
" 71 " 26		Insert "8" before "4,00,000"
" 72 " 3		Put "2" for "3"
" 74 " 9		Read "penetration" for "penotrative"
" " " 10		Read "which" for "where."
" 75 " 19		Read "hears" for "bears"
" " " 22		Read "or" for "on."
" 83 " 17		Read "bearing" for "being"
" 89 " 30		Dele "bin" and read "of a new-born lamb in"
" 106 " 28		After "23" read "24, 25, 26, 27, 28, 29, 30 and"
" 108 " 16		Before "a" insert "of"
" 112 " 7		Dele "th"
" 171 " 15		Add 'minus' after "minutes"
" 178 " 9		Read "attracted" for "assimilated" and "no" for "non"
" " " 10		Read "assimilated" for "accepted"
" 182 " 4		After this line add "only two of these five can occur With the meaning 17, the total can be 19 at the most"
" 1[illegible]3 " 2[illegible]		Read "control" for "conduct"
" 200 " 35		Read "whether" for "where."